LEGENDO

BY

V. G. L.

A New Method of Instruction which brings the Latin of the Liturgy within the reach of all

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LEGENDO

A simple approach to
the Latin of the Liturgy

BY

V.G.L.

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FOREWORD

BY

His Grace
The Archbishop of Birmingham

I sincerely recommend this little book to those for whom it is written.

Its object is excellent—to encourage adult Catholics to a better understanding and greater appreciation of the public worship of the Church by an affectionate and frequent use of her own language. It is a pity that everyone does not learn at least some Latin. But there are many who know nothing of it, and here for them is an approach to the Latin of the Liturgy by a study of the actual texts used by the Church. We welcome it warmly, and ask God's blessing on the book and on its author.

✠ THOMAS,

Archbishop of Birmingham.

17th February, 1943.

AUTHOR'S PREFACE

THIS is not a book for the student desirous of making a systematic study of Latin. Its aim is far more humble and at the same time more ambitious: more humble, since it makes no claim to do more than provide an approach to the Church's language, and that along a road which may not commend itself to the scholar: more ambitious, since its ultimate aim is not merely the acquisition of such small Latin as is necessary to profit by the use of Missal or Breviary, but rather the acquisition of a new soul through a closer union with holy Mother Church by an affectionate and frequent use of her own language. And since closer union with the Church is closer union with God and our fellow Catholics it is hoped that the higher motive will be conceded along with recognition of the humbler method.

The complaint that the use of the Latin language by the Church is an obstacle to the devotion of "Everyman" and a bar to the conversion of England is being constantly raised in the correspondence columns of our Catholic Press, and the clamour for a vernacular Liturgy is sure to break out whenever other topics of interest fail. Let us make no mistake about the origin of this century old complaint; let us recognize it for what it is: a very subtle and dangerous weapon skilfully wielded by the enemy of Christian civilization. For the unity of the Church is so closely bound up with the unity of liturgical language that any attack against the latter is directly aimed at the former. One cannot insist too strongly on this truth. To-day it is possible to see more clearly whither such tendencies lead. We are witnessing a vast revolt against Christian traditions, morals and culture, and unless we Catholics of the West strengthen all the bonds that bind us together we shall not be able to prevent the whole of Europe from reverting to worse than paganism. One thing is certain, it is not by drawing further away from Rome, the central stronghold of our Faith, that we shall hasten the conversion of England, and it is therefore a duty, both religious and patriotic, steadfastly to oppose all such insidious anti-Latin propaganda and to cultivate by all possible means this bond of a common tongue to express the worship of a common Faith.

But while those who chafe at the use of Latin may perhaps grudgingly concede the strength of such an argument, yet their immediate objection that Latin may be an obstacle to the devotion of the unlearned is not weakened thereby. The difficulty does undoubtedly exist and cannot be turned aside by affirming that the individual must be sacrificed to the good of the whole community. Such an attitude helps rather to foster discontent than to cure it. The truth is that the individual should be *educated* for the good of the community. With our modern facilities the solution should not be difficult to find, and one trusts that the day is not far distant when the teaching of the Church's language will be made obligatory in *every* Catholic school.

This book aims only at offering a helping hand to the adult Catholic who wishes to give greater vitality to his spiritual life by a deeper understanding and appreciation of the Church's public worship: converts entering the Church after school years are over, or Novices of Religious Orders obliged to acquire some Latin for the recitation of the Divine Office. For all these the usual "Method," however excellent, often fails to achieve its purpose. The study, taken up with enthusiasm, is abandoned in despair or disgust when, after months of wearisome labour at conjugating verbs, working through useful but somewhat dull exercises and learning rules which refuse to stay in the memory, the disillusioned student is still incapable of enjoying even a page of the Latin New Testament and seems as far away as ever from understanding the beauty of our Catholic language.

Having had more than one occasion of coming to the rescue of such unhappy sufferers, the idea suggested itself that a remedy might be found by adopting a simpler method of approach. After all, what is it that such a student is seeking? Surely not a command of the Latin language such as will enable him to converse in it with ease and elegance, to write a letter or an essay: not a means of training the memory or sharpening the intellect; not even the ability to puzzle out the obscure meaning of some difficult text, since all the Latin he is likely to need is already translated for him, often in parallel columns with the text he has to use. All he asks therefore is, first to be able to recognize in the words of the Priest at the altar, in the psalms, hymns and prayers he has to recite, a spiritual idiom with which he is already familiar; and secondly, to be able to pronounce the Latin easily and fluently so that he not only recognizes its meaning but feels at ease when using it himself.

His real need then is that someone should take him by the hand and gently guide him along the pleasant ways and byways of a realm which is already his by right, imparting to him *inter ambulandum* only the minimum amount of knowledge necessary to enable him to profit by his rambles and feel at home in his kingdom. Such knowledge, it has been proved by experience, can be acquired with the greatest ease by every Catholic of normal intelligence between the ages of seven and seventy (and even beyond).

Since it is by doing things that we learn *how* to do them it is obvious that the quickest way to acquire an understanding of the Church's language is to go straight to the point from the very start, to read and ponder over the actual Latin texts used in the Liturgy rather than to waste time over artificially constructed phrases which have no interest for those who are seeking something beyond mere language study. The application of this practical truth has resulted in this book. Whether it will achieve its aim remains to be proved by its use. Such as it is, it is offered in all simplicity to those who have asked for it.

Oxford,
Die Pentecostes,
Nono Kalendas Junii, 1942.

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GROWTH AND CHARACTER OF LITURGICAL LATIN

ONE of the most striking of the facts which emerge from a study of the unfolding of God's plan for the salvation of the human race is the extraordinary manner in which personalities or institutions that are to play an important part in that plan are prepared and led up to by a long chain of circumstances stretching maybe across thousands of years. Nothing is improvised, nothing is left to chance, but slowly and patiently each instrument is shaped and fashioned for the end to which it is destined.

Nowhere perhaps is this fact more apparent than in the growth of those three languages: Hebrew, Greek and Latin, which figured in the official title above the Cross of our Saviour. In that three-fold inscription we may witness the drawing together of the three great forces which were to stamp our faith with an unmistakable and indelible seal. Here we have the mysticism of the Hebrew soul, the philosophical clarity of the Greek mind, the sane unemotional balance of the Roman genius for organization and preservation, by means of which that same faith was to spread all over the civilized world. The language of each has left its mark and that language reflects the character and history of the people who evolved it.

Thus Hebrew is a veritable epitome of the history of God's dealings with his Chosen People. Against that background of wonder and mystery, of dark cloud and of fiery flame the language developed, a language permeated by the all-pervading, yet unseen presence of God. This atmosphere of awe and mystery is still further emphasized by the fact that the ancient Hebrew script did not provide for any representation of the vowel sounds. These sounds, formed as they are by an emission of breath, are, so to speak, the life and soul of a word. As such they were considered sacred, an emanation of divine life itself, and any attempt to represent them by signs would be a sacrilege. Therefore the full sense of the sacred writings had to be handed down by oral tradition, and it was not until long after the first translations into Greek that a system of vowel points was evolved. This fact alone would account for much that is obscure and hard of understanding in the Scriptures, especially the Psalter, the great book of Hebrew religious poetry which has become the most precious heirloom of the Christian Church, the vade-mecum of generations of her children and the training school of her great contemplatives. Thus it is no exaggeration to say that the rôle of the Hebrew language in the preparation of the Gospel is to drive home the conception of the inscrutable mystery of God, a conception vitally necessary for a right attitude towards our faith.

While the contribution of the Hebrew was an awareness of mystery, that of the Greek was a sense of light. Whereas the one stands with veiled eyes before the God whom he passionately adores yet cannot look upon and live, the other, serene and detached, seeks to contemplate Him in his essence as eternal truth. Throughout the development of Greek thought one characteristic stands out clear: the will to give a rational account of things as they are, the search for truth that is never sacrificed to mere beauty or emotion. The course of their history, the circumstances of their environment shaped a people whose eager, questioning minds gave to their language a clarity which reflected back upon their philosophical thought. For while it is true that thought must precede speech it is no less true that speech once formed, exercises an influence on all future thought from which it is almost impossible to escape. It has been said: " The success and endurance of any systematic construction of truth, be it secular or sacred, depends as much upon an exact terminology as upon close and deep thinking itself."

If this be conceded who will deny the importance of such a language as Greek during the early centuries of the Christian era? It was an era of great possibilities and of still greater perils. Men's minds were being swept along by the irresistible force of the new doctrines and conceptions that Christianity had brought; and the need for clear definitions of the truth, as a safeguard against possible misinterpretations was becoming more and more pressing. Then the contribution of a language capable of being moulded to the clear expression of vital truths was of incalculable assistance to the infant Church. Indeed at the very gateway, so to speak, of our Faith we encounter the untranslatable LOGOS * with which St. John opens his Gospel, where stripping the term of the vague metaphysical significance given it by Alexandrian philosophy, he identifies it with the Second Person of the Blessed Trinity, thus enshrining for all time in a single word the Catholic belief in Christ as the substantial utterance, in time and eternity, of the MIND of God.

Again it is well known how the insidious Nestorian heresy was routed by a single word when the people of Ephesus ran about the streets shouting Theotókos! Theotókos! † for in that one word the great truth of the two Natures in one Person was crystallised and made safe for future generations of the faithful. Thus it was that the fundamental doctrines of our holy religion were, so to speak, nailed down and held fast by a phraseology that centuries of Greek philosophical thought had made possible.

Yet, in spite of this it was not Greek that, in God's providence, was to become the liturgical language of the West and the mouthpiece of Christ's Vicar on earth. It was essential that neither of the two influences which had contributed to the formation of the Christian

---

* The spoken word expressing reasoned thought.
† Mother of God.

mentality should oust the other. The deep sense of awe and mystery, the conviction that our God is a hidden God transcending all our efforts to comprehend Him must ever be strong in the Christian mind. Existing alongside this conviction is the consciousness, which is one of the glories of the Catholic mentality, that though the conception of God transcends our understanding, yet it does not contradict the exigencies of our reason which finds its most satisfying activity and its highest dignity in the study of his divine attributes.

So when the great fundamental dogmas had been defined and a terminology evolved to be the criterion of future speculation on the Christian mysteries, we see the advent of another great force which was to preserve and propagate that which divine providence had allowed to be made clear, and from this point the two streams destined to aliment the Church's spiritual life continue to flow, no longer apart, but mingling their waters in the mighty aqueduct of the Roman tongue.

It would be well to fix that idea in mind: the power of Rome and the language of Rome destined to preserve and propagate the Church's doctrinal teaching. One cannot, of course, affirm that they were so predestined, but in the light of history it certainly does look as though divine providence had watched in a special way over the forging of an instrument which was to play such an important part in the economy of the world's salvation.

No doubt you have read some Roman history and you know something of the people who evolved the language which was to become our Christian mother tongue. Two characteristics especially stand out clear. They were great builders and great legislators. They built those straight firm roads along which the Gospel message was carried to the ends of the world, as it was then known; roads that have become both a symbol and a household word. The familiar saying: " All roads lead to Rome " really means what it says, for, as at that time every road that could really claim to be such did indeed lead back to the city whence it had come, so it is always true to say that any way not leading to a *centre* cannot claim to be a true road but is merely an aimless track. The Roman road therefore appears to us a type of Our Lord who claimed to be *the Way*, the true road leading to the only true centre of things.

This people too excelled in building bridges, of which they apparently grasped the symbolism since they united the office of bridge-builder and the priestly function under the one title of Pontifex, here again symbolical of Christ, our Pontifex Magnus, the great Bridge-builder who was to bridge the deep gulf that separated man from God. They built also those wonderful aqueducts to carry the clear sparkling water which never fails to remind one of that water of life which Our Lord claimed to have brought. Finally, when we recall that the Romans were the great legislators who laid the foundations of our modern law systems, our thoughts instinctively turn to Christ, our true Law-giver.

All these characteristics and activities have left their impress on the language, fitting it in a remarkable manner for the part it was to be called upon to play. It is a language which has all the solidity of rock. Whether the style be rugged and massive, or chiselled and highly polished it always retains a certain hardness which does not admit of frills or loose ends. Its closely-knit sentences are straightforward and logical, balanced and measured like well planned architecture; their structure is such that judgement must be suspended until all aspects have been viewed so that the final decision as to its meaning is possible only at the end. It thus prevents hasty opinions and helps to form a far-seeing mind. It is both precise and concise, incapable of being translated without losing something either of its force or its meaning.

Developing along these lines, by the time such a language had reached its zenith its native hardness had petrified in a style that was clear and cold as ice; its balanced periods aimed more at perfection of form than at depth of thought; it had lost the human touch and become rhetorical and often artificial. But with the advent of Christianity a new soul was infused into the stony form, new words and expressions were coined to give utterance to new truths. Without losing any of its essential qualities, it began to live again with a higher life than it had ever known.

Here then we have a body prepared as it were to enshrine the soul of the Church's doctrinal teaching, thereby preserving it from change and corruption. What this fact means and has meant to the purity of Catholic dogma we can scarcely estimate, and we can only lift up our hearts in deep thankfulness that such a safeguard has been given us. Through it we can identify our Mass of to-day with the Sacrifice of primitive Christianity to an extent which would never have been possible had there been no fixed liturgical language or one so loosely constructed as to admit of a variety of conflicting meanings; for twist and turn our *translations* as we may, to suit the changing fashions of our vernacular speech, the solemn dialogue between Celebrant and People still remains the same, still sends up the same words of praise and petition now as through the ages. Thus the continuity of our faith is vindicated by the continuity of the very words in which that faith's most solemn mystery is enshrined: *Lex orandi, lex credendi.*

What Mass in the vernacular would mean we dare not contemplate. Apart from the loss of unity of language, visible sign of the unity of faith, how much of its inner spirit would be lost or wrongly interpreted. What subtle shades of meaning might be overlooked. Take one instance only among many that might be cited. Four times before the Consecration the Priest turns to his flock crying out to them: "*Dóminus vobíscum*: The Lord with you!" There is no verb, yet who does not grasp his message? " May Our Lord be with you; yes, I promise you He will soon be with you." Once again after the Communion he turns and greets us with the self-same words into which, for those who have followed the Sacrifice to its logical conclusion, a fuller meaning has now been infused. *Dóminus vobiscum*: " The Lord with you! He *is* with you now; I have fulfilled my ministry and given you Him whom my four-fold greeting promised."

How could such a delicate touch ever be rendered in any other tongue? A translation must either forgo the time-honoured formula or sacrifice a subtle shade of meaning that is not even expressed but simply understood. And so in many other instances, as soon as an attempt is made to render the liturgical text in any other tongue there is the risk of introducing a thought or an idea which is not in the original, or of taking away a shade of meaning that *is* there though maybe not always perceived. The same applies to the rare instances of obscurity or uncertainty in the Latin text. Such, wherever it occurs, is almost always traceable to that original Hebrew element of mystery. Here the liturgical text is content to fix and preserve the mystery rather than attempt to elucidate it by a guess at the meaning as any vernacular rendering must do if it is to be acceptable. And the humble, patient soul will often gain far more from a sentence that apparently makes no sense than from a polished gloss from which the mystery has departed. When the time has come for such obscurities to be cleared up, then the voice of Authority, guided by the Holy Spirit, will speak. In the meantime the Latin text stands like a faithful sentinel, guarding the sacred deposit.

This brief introduction will have served its purpose if it spurs you on to take a greater interest in our venerable liturgical tongue and helps you to realize its fitness for its high vocation. Further acquaintance will convince you that this is no dead language, but a speech more truly alive than any other. In the daily round of Mass and Office it is used all over the civilized world and there is no reason why we Catholics of the West should not become as familiar with it as our medieval ancestors were, especially as our facilities for learning are greater than were theirs. Indeed it ought to be a cause of profound shame for any Catholic who is able to read to be ignorant of his spiritual mother-tongue. To acquire it is no superhuman task if only people will apply to it the same principles of commonsense which they do not hesitate to make use of in other departments. Those false prophets who gloomily assure us that an understanding of the language of the Church is far beyond the capacity of " Everyman," and that therefore it is a waste of time trying to teach him, seem to forget altogether that every Catholic has received the Holy Spirit, master of the gift of tongues. Has this Spirit then lost the power He manifested at Pentecost? Or should we not rather believe that He can and will enlighten the understanding and sharpen the faculties of those who, *solely from supernatural motives*, beg for help in their efforts to acquire a knowledge of their Christian mother-tongue? Who knows if the response to such a petition might not be far greater than one could have expected? The Holy Spirit will not be deaf to any request concerning the needs of the Church, and surely the most urgent need to-day is to arouse in the Catholic consciousness a vivid sense of belonging to a Kingdom which transcends the limits of nationalities. The bond of a common language should be one of the most powerful means of achieving this.

Let us then hold fast to this our birthright, handed down to us English Catholics in an unbroken tradition from St. Gregory the Great and St. Augustine of Canterbury; let us cherish this noble privilege of a common Christian tongue, bond of union between all Catholics of the West. In it we shall find a strong defence against the organized forces of evil, as well as a deepening of our spiritual life.

LATIN PRONUNCIATION

THE first step along our *via latina* must be the acquisition of a correct pronunciation in order to be able to read aloud with ease and fluency. This task should be undertaken in a methodical and conscientious manner. A careless, slipshod pronunciation is not good enough for the language of our holy Mother Church ; from the beginning you should strive to make it as perfect as possible, not contenting yourself with a single reading of the rules which follow, but coming back to them again and again to verify each letter or syllable of which you may be doubtful. We shall not concern ourselves with what may or may not have been the pronunciation of the now dead classical language ; what we have to acquire is the living pronunciation actually in use to-day in Rome and which is obligatory for public worship in all countries.*

Remember that although Latin has no sound which does not exist in our own language yet the Latin sounds are all more crisp and resonant than their English equivalents. This fact should always be borne in mind when reading words or passages in transliterated pronunciation. The Latin quality of crisp sonority can however be acquired with practice and perseverance, provided you are determined to take the necessary trouble.

THE VOWELS.

Each vowel has practically only one sound in Latin, a rather long, open sound, but which may be slightly modified by two or more consonants following. These sounds are as follows:—

A=a in father:	transliterated	(ah)
E=e in they:	,,	(ay)
I=i in marine:	,,	(ee)
O=o in not:	,,	(o)
U=u in ruler:	,,	(oo)

N.B.—**A** is a crisp, clear sound produced well forward in the mouth. The transliteration (ah) is perhaps the nearest approach possible in English without being misleading, but it is not perfect, for to some people it is apt to suggest too broad a sound. Remember that Latin *a* must rigorously avoid the slightest approach to the guttural sound of *ar* and approximate rather to the sound of short *u* in a word like *butter*.

E needs great care. It usually figures as (ay) in transliterated pronunciation. This is quite a good equivalent if you remember always to cut off the vowel sound as soon as it is produced, thus avoiding the dipthongal sound often given to this syllable in English.

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* And moreover, is *accepted* from candidates for public examinations in most European Universities.

O also needs care. Never pronounce it as English *oh,* but try to keep as far as possible the sound it has in English words like *clock, John,* etc. You must not forget this when reading transliterated examples as there is no way of showing the exact sound in English except by putting a consonant after it which is not always possible ; but whether or not a consonant follow, the sound should remain the same.

U Be careful to pronounce this vowel like **oo** in the word *food.*

To acquire the vowel-sounds repeat crisply several times:—

(ah) (ay) (ee) (o) (oo)
Father gave me John's ruler.

then detach the vowel-sounds and repeat them alone.

Before we leave the vowel-sounds note that the digraphs *æ* and *œ* are pronounced exactly like **E** (ay).* In the diphthongs *au* and *eu* both vowels are pronounced very rapidly in succession, the first being given prominence.

au = ah-oo
eu = ay-oo

Au is usually transliterated *ow* to rhyme with *cow.* This has the advantage of showing that the sound forms a single syllable, but the careful student will remember that although one syllable, it is a combination of two sounds: *ah-oo,* and will pronounce both very clearly.

THE CONSONANTS

The consonants are pronounced as in English, with the following exceptions:—

C	followed by **e** or **i** and the digraphs **æ** and **œ**, is pronounced like **ch** in *chair*:— **cérnui = cháir-noo-ee; cælum = chay-loom;** **cœna = chay-nah; cibus = chee-booss.** followed by any other letter it has the sound of c in *cat.*
XC **SC**	followed by the **ay** and **ee** sounds = **sh** in *share.* **discérne = dee-sháir-nay; súscipe = sóo-shee-pay;** **excélsis = eck-shéll-seess.** but note that when **SC** is followed by any other letter it is pronounced sk:— **scabéllum = skah-béll-loom; scutum = skoo-toom.**
CC	followed by **e** or **i** is pronounced **tch**:— **ecce = ett-chay; accípere** = aht-chee-pair-ay.
CH	is pronounced like **k** in *keep*:— **chérubim = káy-roo-beem; bráchium = bráh-kee-oom.**

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* In this book the digraphs *æ* and *œ* are everywhere printed as one letter, since they represent one single sound, and they appear thus in the majority of liturgical books. In certain editions, however, you may find them printed as two separate letters, very close together. This reminds us that they were originally diphthongs, the two vowels then being sounded separately.

G	followed by the **ay** or **ee** sound is pronounced like **g** in *gentle*:— **gentes = jenn-tays; gigas = jee-gahss.** followed by any other letter it has the sound of **g** in *go.*
GN	a compound consonant, is pronounced something like **ni** in the word *onion;* the g sound is not heard at all:— **agnus = ah-n'yooss; cognóvit = co-n'yó-veet.**
H	is not pronounced at all in Latin:*— **hódie = ód-ee-ay; cathólicam = kah-tóll-ee-kahm.**
J	is pronounced like **y** in *yes*:— **jubilémus = yoo-bee-láy-mooss; cujus = koo-yooss.**
I (consonantal)	is equivalent to **J** (y in *yes*). Consonantal **I** is not used at all in this book and rarely in liturgical books, except for the word *Allelúia* = Ahl-lay-lóo-yah.†
L, M, N,	are all much more resonant than in English.
P	followed by a second initial consonant must be sharply pronounced, and never omitted as in English:— **psalmus = p'sahl-mooss; pnéuma = p'náy-oo-mah.**
Qu	is pronounced like **qu** in question:— **quæsumus = kwáy-soo-mooss; aqua = ah-kwah;** **antíquum = ahn-tée-kwoom.**
R	is lightly rolled with the tip of the tongue. Great care is needed, especially when **r** is followed by another consonant. It must never be slurred over or omitted as it often is in English:— **carnis = karr-neess; ætérnum = ay-táirr-noom.**
S	both at the beginning and end of a word has a sharper sound than in English, more like our *ss.* When between two vowels it is slightly softer, never however to the point of becoming z but more like our single s:— **miser = mee-sair.**
Ti	followed by a vowel and preceded by any letter other than s, x, t, is pronounced **tsee**:— **grátia = gráht-see-ah;** **sentiámus = sent-see-áh-mooss.**
X	is pronounced like **x** in the word **excellent,** never as in exalt:— **exáudi = ecks-ów-dee; exaltábit = ecks-ahl-táh-beet.**

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* N.B.—In two Latin words, *mihi* and *nihil,* the letter h is pronounced like ch in the German word ich. In old books and manuscripts these two words are sometimes written *michi, nichil.* Those who know German will have no difficulty in producing this sound; for those who do not the following exercise will be helpful.

Begin by aspirating the h strongly:—mee-hee; nee-heel. Repeat several times and then with the lips and tongue still in the position for h try to pronounce mee-kee; nee-keel. You will not succeed in producing the k sound if you have carefully kept the h position, but the effort to do so combined with the h position will produce the sound we are aiming at. Remember it is a peculiarity of these two words only, and a little refinement of pronunciation which you need not bother about if you find it too difficult.

† Latin **I** has this peculiarity that it is both vowel and consonant (like the English letter Y, which is consonant in *yes,* vowel in *happy*). When Latin **I** is a vowel it is pronounced **ee**; when a consonant it is pronounced like y in *yes.* In order to avoid confusion modern liturgical books give **J** for the consonant. You may, however, come across books in which all words here listed under **J** begin with consonantal **I.**

Y seldom used, is pronounced exactly like **I** (ee):—
Móyses = Mó-ee-says; hymnus = eem-nooss;
Kýrie = kee-ree-ay; Raymúndus = Rah-ee-móon-dooss.

Z of rare occurrence, is pronounced **ts**:—
Zébee = tsáy-bay-ay.

DOUBLE CONSONANTS

When a consonant is doubled in Latin the sound must be repeated with a certain amount of vigour, not merely prolonged. This is most important. Incorrect treatment of doubled consonants is a common fault of English-speaking people. You should, from the very beginning, accustom yourself to this resonant repetition of the sound of a doubled consonant.

tollis = toll-leess; Hosánna = o-sáhn-nah;
peccátum = peck-káh-toom; colles = koll-lays;
redde = redd-day; pennas = penn-nahss;
torrénte = torr-rén-tay.

PRONUNCIATION DRILL

After having read through the above table two or three times practise the following drill. Read each syllable exactly as it stands, according to English pronunciation. When practising pronunciation drill do not think about the *meaning* of the words, but concentrate entirely on their *sound*.

Pah-tair noss-tair kwee ays een chay-leess. Sahnk-tee-fee-cháy-toor nom-en too-oom. Ahd-váy-nee-aht ray-n'yoom too-oom. Fee-aht voll-óon-tahss too-ah, see-koot een chay-lo ett een tair-rah. Pah-nem noss-troom kwot-ee-dee-áh-noom dah nob-eess ód-ee-ay. Ett dee-méet-tay nob-eess dáy-bee-tah noss-trah, see-koot ett noss dee-méet-tee-mooss day-bee-tó-ree-booss noss-treess. Ett nay noss een-dóo-kahss een ten-taht-see-ón-em. Sedd lée-bair-ah noss ah mah-lo. Ah-men.

Ah-vay Mah-rée-ah, gráht-see-ah play-nah; Dóm-ee-nooss tay-koom. Bay-nay-déek-tah too een moo-lee-áir-ee-boos et bay-nay-déek-tooss frook-tooss ven-treess too-ee, Yay-sooss.

Sahnk-tah Mah-rée-ah, mah-tair Day-ee, o-rah pro nob-eess peck-kah-tó-ree-booss, noonk et een o-rah morr-teess noss-tray.

Gló-ree-ah Pah-tree et Fée-lee-o et Spee-rée-too-ee Sahnk-to. See-koot air-aht een preen-chée-pee-o et noonk et sem-pair, et een sáy-koo-lah say-koo-ló-room. Ah-men.

ACCENTUATION

Every letter must be pronounced, and every syllable be clear and distinct. All syllables should be very even and of more or less equal duration. The next step is to give shape and meaning to the *words*. This requires a knowledge of accentuation, without which, even though you might pronounce each letter perfectly, your reading would be nothing but a meaningless succession of unrelated syllables. Correct accentuation is necessary to give cohesion to the whole.

Every Latin word of two or more syllables has a tonic accent. This, the soul of the word, is not a stressed lengthened syllable like our English accent. It is not by length that it is given prominence over the other syllables of a word but by a slight raising of the tone. This tonic accent affects either the last syllable but one of a word or the last but two, never any other. In all liturgical books now published the tonic accent is marked in all words of three or more syllables. In words of two syllables, since the accent can affect only the first, there is no need to mark it. Accents are not usually printed over capital letters. Therefore when you see a word of three syllables beginning with a capital, and with no sign you are expected to know that the first syllable has the tonic accent:—Adjuva=ádjuva. The syllable or syllables following the tonic accent should not be hurried over; on the contrary they should be a shade slower. Read the following words carefully, raising the voice on the syllable marked with the accent sign. Try to feel the lilt of each word, and notice how the accent draws together the separate syllables and gives unity to the word.

De-us; pa-ter; no-men; cæ-lum; ter-ra; pa-nem.
Dó-mi-nus; fí-li-us; spí-ri-tus; pó-pu-lus; gló-ri-a; má-ri-a.*
Vo-lún-tas; di-mít-te; ser-mó-nes; lau-dá-te; ex-áu-di; Ma-rí-a.*
Prin-cí-pi-um; lu-cí-fe-rum; con-sí-li-o; me-mó-ri-a; fi-dé-li-a; ti-mén-ti-bus.

Repeat several times. Be very careful to avoid even the slightest tendency to lengthen the accented syllable or to clip the syllables following it. Allow one beat for each syllable.

Words which have two or more syllables *preceding* their tonic accent have secondary accents to give balance to the whole word. These are never marked; their place is on every second syllable back from the tonic. In a long word these secondary accents act as stepping-stones up to the tonic. Remember that they fall on every second syllable counting back from the tonic, which is always marked; there is no exception to this rule whatever the word.

Read over the following words carefully, raising the voice very slightly on the underlined syllables and still more on the tonic marked with the accent sign.

Mi-se-ré-re; pec-ca-tó-rum; bo-ni-tá-tem; sæ-cu-ló-rum;
Tes-ti-mó-ni-a; in-no-cén-ti-a; cu-sto-dí-e-rit; de-bi-tó-ri-bus.
Be-ne-di-cá-mus; su-per-spe-rá-vi; e-le-va-vé-runt;

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* These two words (*Maria*=Mary, and *mária*=oceans) show the importance of correct accentuation. A faulty accent can entirely alter the meaning of a word.

ca-ta-rac-tá-rum; ob-vi-a-vé-runt; ju-di-ci-ó-rum;
Mi-se-ri-cór-di-a; de-re-lin-quén-ti-bus; cu-sto-di-én-ti-um;
in-i-qui-tá-ti-bus.

Still longer words may have two secondary accents:—
Ap-pro-pin-qua-vé-runt; ca-lum-ni-a-tó-rem; ge-ne-ra-ti-ó-nem;
an-ti-ci-pa-vé-runt.
Sanc-ti-fi-ca-ti-ó-ne; per-e-gri-na-ti-ó-nis; ex-a-cer-ba-ti-ó-ne.
Ju-sti-fi-ca-ti-ó-ni-bus.

To conclude this chapter it is necessary to call your attention to a fault of pronunciation which is very common in this country: namely, the habit of inserting an **r** between a final vowel **a** and the initial vowel of the following word: **Hosánna(r) in excélsis; misericórdia(r) et véritus.** This fault is not confined to the illiterate as is sometimes supposed; one hears it in the most unexpected places. All the examples given below have recently been noted, similarly mispronounced.

Now the only way to correct the fault is to find its cause. This is always a wrong pronunciation of the vowel **a**. If this vowel is produced too far back in the mouth it attracts the **r** sound and you get **ar** instead of **ah**. Then, when the following word begins with a vowel, this **r** sound is carried over, with the objectionable result noted. Pronounce **ah** well forward in the mouth (see p. 7), and this tendency will disappear.

Repeat the following examples until you are sure you can say them rapidly without introducing the least suggestion of an **r** sound:

perícula–inférni ; genímina–ejus ; quia–ipse est ;
misericórdia–et véritas ; ánima mea–in verbo ejus ;
misericórdia. tua–in sæculum ; Dómine, lábia mea–apéries.

If you faithfully carry out all the above directions you should in a very short time be able to read aloud not only correctly but also in a very pleasing manner. Practice in this should be kept up conjointly with what follows.

* * *

You are now ready to enter on the second stage of the journey, namely: learning to *understand* what you read. This will make no great claims on your time or energy. No written work is required, and the book can be used at home or abroad whenever you have a few moments for quiet study. All that is necessary is concentration, the determination to persevere, and a regular daily application to the readings and explanations given. Remember that the secret of success in a work of this kind is frequent revision. Never be in a hurry to go forward, but constantly turn back to what has gone before.

LECTIO I (prima)

We begin our series of readings with a few verses from the opening chapter of the Book of Genesis. Look up Holy Saturday in your Missal, turn to the first Prophecy and read the English translation down to " the second day." Then read very carefully the passage given below.

In princípio creávit Deus cælum et terram. Terra autem erat inánis et vácua, et ténebræ erant super fáciem abýssi: et Spíritus Dei ferebátur super aquas. Dixítque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divísit lucem a ténebris. Appellavítque lucem Diem, et ténebras Noctem: factúmque est véspere et mane, dies unus.

Dixit quoque Deus: Fiat firmaméntum in médio aquárum: et dívidat aquas ab aquis. Et fecit Deus firmaméntum, divisítque aquas, quæ erant sub firmaménto, ab his quæ erant super firmaméntum. Et factum est ita. Vocavítque Deus firmaméntum Cælum: et factum est véspere et mane, dies secúndus.

Read the above text two or three times very slowly and carefully in order to ensure correct pronunciation. If you are an observant person you will have recognized with pleasure many English words that you are constantly using, and the thought may occur to you that Latin is not, after all, completely foreign to you. Let us try to hunt out these old friends and their relations in their somewhat unfamiliar dress.

In:	a preposition with the same meaning as English *in*. Latin **in** may, it is true, have other shades of meaning, but for the present think of it only as English *in*.
Princípio:	from *principium*, means " beginning " and gives us our word " principle." When one acts according to principle that principle is the cause or *beginning* of the action.
Creávit:	part of the verb *creáre*: to create. Close observation will reveal the family likeness. Compare also creator and creation.
Deus:	God, is the starting-point of our word Deity.
Cælum:	a noun meaning heaven, is a near relation of celestial.
Et:	a conjunction which means *and*. You are using this every day in the well-known expression *et-cetera* (etc.).
Terram:	from *terra*: the earth. Compare this with the expressions *terra-firma; terra-cotta*.
Inánis:	an adjective meaning *empty* is used in a figurative sense in the English word *inane*.

Vácua:	an adjective meaning void, will recall English vacuum.
Fáciem:	from *fácies*: face. The relationship between the two is plain if you note that the letter *i* has disappeared. This however re-appears in facial. Compare also facet.
Abýssi:	from *abýssus*, you recognize it at once as the original of English abyss.
Spíritus:	needs no introduction. Spirit and spiritual are direct descendants.
Super:	a preposition meaning over or above, is found in the English words superlative, superior, etc.
Aquas:	from *aqua*: water, you will find in English aquatic.
Lux:	light, has provided the name of a popular kind of soap manufactured by the *Sunlight* Company.
Bona:	from *bonus*, an adjective meaning good. This has given us bonus, which means: good for. Compare also *bona-fide*.
Appellávit:	from *appelláre*, a verb meaning to call, has its direct English descendant in appellation, appellant, and, further removed, in appeal.
Diem:	a noun meaning day, is found unaltered in the familiar terms: *ante-meridiem*, *post-meridiem*. Meridiem means mid-day.
Noctem:	a noun meaning night, has given us nocturnal.
Factum:	from the verb *fácere*: to do or to make, is related to such words as fact, factory.
Véspere:	from *vesper*, means the evening. It has given us Vespers, the name of the Church's evening office, also the words vesperal; vespertine.
Unus:	a numeral, means one. All English words which begin with *un* and contain the idea of oneness are descended from *unus*: unity, uniform, unique, etc.
Firmaméntum:	a noun meaning prop or support, is our firmament, and is used in that sense also in the Latin text.
Médio:	from *médium*, a noun meaning middle or centre. Compare it with our English word medium.
Dívidat:	from *divídere*, to divide or to separate. It has given us our verb divide.
Sub:	a preposition meaning under or below, is found as a prefix in many English words such as subject, subordinate, sub-lieutenant, etc.

Vocávit:	from *vocáre,* a verb meaning to call, has given us the word vocation.
Secúndus:	a numeral, has given second and its derivatives.

* * *

The above list should be sufficient to prove to you that, far from being foreign and unfamiliar, Latin words and expressions form an important part of our everyday speech. This fact, as you will soon realize, makes Latin easily accessible to us and also adds considerable enjoyment to the use of our own language.

THE PICKAXE PROCESS

We have seen that the Latin language reflects the qualities of stony rock. Compact and massive, it uses no unnecessary words, but whenever possible fuses two or more into one, or omits altogether words whose meaning can be easily supplied by the mind. Therefore, in order to penetrate the meaning of a Latin sentence and to be sure that one has missed nothing, it is necessary for the beginner—and sometimes for the advanced student—to go to work with a pickaxe, as it were, pulling apart the closely packed, concise sentences in order to discover a structure that our minds can understand.* Nothing could be more interesting than this pickaxe process, therefore we are going to start on it at once so that you may become familiar with the structure of Latin sentences from the very beginning rather than wait until you have plodded through page after page of grammar and exercises. Our plan is to learn by reading, *Legéndo discimus.* So let us now set to work with a will on the above passage and you will be surprised to find what a delightful pastime it is. In the left hand column you will find the Latin sentences, broken up into tiny fragments; the right hand column gives you the literal translation.

In princípio	In the-beginning
Deus creávit	God created
cælum et terram.	Heaven and earth.
Terra autem	The-earth but = But the earth
erat inánis et vácua	was empty and void
et ténebræ	and darknesses = darkness
erant	were
super fáciem abýssi	above the-face of-the-abyss
et Spíritus Dei	and the-Spirit of-God
ferebátur	was-hovering
super aquas.	above the-waters.
Dixítque Deus = et Deus dixit	And God said
Fiat lux	Let light be (made)
et lux facta est.	and light was made.
Et Deus vidit lucem	And God saw the-light
quod esset bona	that it-was good

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* *To construe* a sentence. The result of this operation is a *construction* which makes sense to us.

et divisit lucem	and separated the-light
a ténebris.	from the-darkness.
Appellavítque=et appellávit	And He-called
lucem	the-light
Diem	Day
et ténebras Noctem:	and the-darkness Night:
factúmque-est=et factum-est	and-there-came-to-pass
véspere et mane,	evening and morning,
unus dies.	one day.
Deus dixit quoque:	God said also:
Fiat-firmaméntum	Let-a-firmament-be (made)
in médio	in the-midst
aquárum	of-the-waters
et dívidat aquas	and let-it-separate the-waters
ab aquis.	from the-waters.
Et Deus fecit	And God made
firmaméntum,	a-firmament
divisítque=et divísit	and He-separated
aquas	the-waters
quæ erant	which were
sub firmaménto,	below the-firmament
ab his	from those
quæ erant	which were
super firmaméntum.	above the-firmament.
Et factum-est	And it-was-done
ita.	thus.
Vocavítque Deus=et Deus vocávit	And God called
firmaméntum	the-firmament
Cælum:	Heaven:
et factum-est	and there-was-made
véspere et mane,	evening and morning,
secúndus dies.	the-second day.

* * *

Read through this construction carefully, pondering over each little fragment. When you have done this several times and begin to feel at home with it, cover up the right hand column and see if you can understand the Latin without its aid. When you can do this, turn back to the original version of the text and read it through once more. Do you not understand it now as well as though it were your own language (as indeed it soon will be)? Is there anything you cannot grasp? Surely not. No doubt your understanding of it is somewhat hazy; you do not grasp clearly all the *details*. Do not let that worry you, since it is quite as it should be. If you were learning a foreign language in its own country your first understanding of it would be conveyed to you through a vague general impression of the meaning, not through a clear grasp of details. In this natural way of acquiring knowledge detail comes last, not first. Therefore, **in all the readings that are to follow be content to understand only the**

general meaning of all that has not yet been studied in detail. One or two points will be explained in each chapter; these you should master thoroughly so as to be able to recognize them without hesitation wherever you meet them. For the rest be content to take on trust the translation given. The why and wherefore you will understand later. In this way you will be learning without effort far more than you realize.

THE CASES OF NOUNS

You have no doubt been puzzled by the fact that in the above text one and the same noun is presented in different forms. Thus the word *light* is rendered both as *lux* and *lucem; waters* as *aquas* and *aquis; firmament* appears as *firmaméntum* and *firmaménto.* Why is this? The answer is that

a Latin noun modifies its ending according to its function in the sentence to which it belongs.

This need not surprise you, for the same thing happens in certain English words. Take the sentence:

He asked the boy to bring him a book.

He and *him* refer to one and the same person. They represent two different functions of one and the same word. Such modifications in the form of a word to indicate a different rôle in the sentence are called inflexions.* Inflexions of nouns are named *cases.* The following examples will help you to understand the use of the six cases of Latin nouns.

Name of Case	Example of use	Latin translation
Nominative	**The Lord** is my strength	**Dóminus** fortitúdo mea
Vocative	Hear us, **O Lord.**	Exáudi nos, **Dómine.**
Accusative	Praise ye **the Lord.**	Laudáte **Dóminum.**
Genitive	Behold the handmaid **of the Lord**	Ecce ancílla **Dómini.**
Dative	Sing ye **to the Lord.**	Cantáte **Dómino.**
Ablative	An Angel was sent **by the Lord.**	Missus est Angelus **a Dómino.**

From these examples you see at once the advantage of the use of cases. First it makes for conciseness, for where English is obliged to use two or three words Latin uses only one. Then it gives a delightful freedom to the sentence, for the function of a word being clearly shown by its ending, Latin is not, like English, tied down to a certain fixed order of words. They may be placed in practically any order, there being no danger of the meaning going astray, though to beginners it does often seem to be playing hide and seek. You will soon begin to realize that this independence of position adds great force to the language.

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* Other words besides nouns are subject to inflexions in Latin.

Look carefully at the above examples. You see that the Nominative is the case of the subject of a sentence; the Accusative that of the direct object. The Genitive is the " of " case as well as our English possessive case; the Dative is the " to or for " case, and the Ablative the " by, with, or from " case, with a few other uses which you will learn in due course. The Vocative presents no difficulty; it is simply the case of direct address or invocation. In the majority of nouns this case is the same as the Nominative.

The complete list of all the different cases of a noun is called a *declension*. To decline a noun is to go through all the cases in order, as in the above table. There are five declensions of Latin nouns. This does not mean that every noun can be declined in five different ways, but that some nouns belong to the first declension, others to the second and so on. To-day's LECTIO (reading) gives us the opportunity of studying the first and second declensions. As model words we will take **terra, Dóminus** (which you already partly know), and **Verbum.** Before beginning to study them make sure you have grasped the meaning and use of cases as explained above. Do not attempt to learn them by rote like a parrot, but ponder over them with your reason and make short English sentences on the model of those given above to illustrate their use. When you have done this study the table below.

Terra = the earth
the land

Dóminus = Lord, master.
Verbum = word,

SINGULAR

	1	2	
Nom.	**terra**	**Dóminus**	**verbum**
Voc.	**terra**	**Dómine**	**verbum**
Acc.	**terram**	**Dóminum**	**verbum**
Gen.	**terræ**	**Dómini**	**verbi**
Dat.	**terræ**	**Dómino**	**verbo**
Abl.	**terra**	**Dómino**	**verbo**

PLURAL

	1	2	
Nom.	**terræ**	**Dómini**	**verba**
Voc.	**terræ**	**Dómini**	**verba**
Acc.	**terras**	**Dóminos**	**verba**
Gen.	**terrárum**	**Dominórum**	**verbórum**
Dat.	**terris**	**Dóminis**	**verbis**
Abl.	**terris**	**Dóminis**	**verbis**

Note very carefully the similarity between these three forms, and also their differences.

Nouns declined like *terra* are—with a few exceptions—all of the feminine gender; those declined like *Dóminus* are—with a few exceptions—masculine, and those following *verbum* are all neuter with no exceptions. Below you will find under their models the nouns you already know belonging to these two declensions.

1	2	
Terra	**Dóminus**	**Verbum**
aqua = water	abýssus = abyss	cælum = heaven
ancílla = handmaid	ángelus = angel	débitum = debt
glória = glory	Deus = God	firmaméntum = prop
grátia = grace	fílius = son	malum = evil
María = Mary		médium = middle
sapiéntia = wisdom		princípium = beginning
regína = queen		regnum = kingdom
ténebræ = darkness*		sæculum = century

Now turn back again to the " Lectio " and read through the passage once more, utilizing the additional knowledge you have acquired by the study of these two declensions. Does it not already seem much clearer?

PRONUNCIATION DRILL

Before leaving this Lectio practise the following drill several times. Remember to concentrate entirely on the sound of the words.

Een preen-chée-pee-o kray-áh-veet Day-ooss chay-loom et tair-rahm. Tair-rah ow-tem air-aht een-áh-neess et váh-koo-ah, et táy-nay-bray air-ahnt soo-pair fáh-chee-em ah-bées-see: et Spée-ree-tooss Day-ee fair-ay-báh-toor soo-pair ah-kwahss. Deek-séet-kway Day-ooss: Fee-aht looks: Et fahk-tah est looks. Et vee-deet Day-ooss loo-chem kwod ess-set bonn-nah: et dee-vée-seet loo-chem ah táy-nay-breess. Ahp-pell-lah-véet-kway loo-chem dee-em, et táy-nay-brahss nock-tem: fahk-tóom-kway est vés-pair-ay et mah-nay, dee-ays oo-nooss.

Deek-seet kwock-kway Day-ooss: Fee-aht feer-mah-mén-toom een máy-dee-o ah-kwáh-room: et dée-vee-daht ah-kwahss ahb ah-kweess. Et fay-cheet Day-ooss feer-mah-mén-toom, dee-vee-séet-kway ah-kwahss, kway air-ahnt soob feer-mah-mén-to, ahb eess kway air-ahnt soo-pair feer-mah-mén-toom. Et fahk-toom est ee-tah. Vock-ah-véet-kway Day-ooss feer-mah-mén-toom chay-loom: et fahk-toom est vés-pair-ay et mah-nay, dee-ays say-kóon-dooss.

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* Ténebræ is plural in form but singular in meaning like our word news.

Practise this drill over and over again until you can read it easily and without hesitation. Then go back and read the original text aloud once more, comparing with the transliterated pronunciation any sounds of which you may still feel doubtful.

Now a final silent reading of the text to make sure its meaning is quite clear to you, then end your day's study with the following short prayer:—

Regína Sapiéntiæ,
ora pro me.

LECTIO II (secúnda)

Look up the Gospel for the Feast of Holy Innocents and read attentively the English translation given in your Missal. Next learn the vocabulary (list of words) which follows the Lectio. Then read the Latin text here given. Read it aloud so as to become familiar with the sound of the words. Be very careful about pronunciation and accentuation, turning back continually to the rules whenever in doubt. Make it a point of honour to pronounce the language of our holy Mother Church as beautifully and reverently as possible. Time spent on this will be well rewarded.

In illo témpore: Angelus Dómini appáruit in somnis Joseph, dicens: Surge, et áccipe púerum et matrem ejus, et fuge in Ægýptum, et esto ibi usque dum dicam tibi. Futúrum est enim ut Heródes quærat púerum ad perdéndum eum. Qui consúrgens, accépit púerum et matrem ejus nocte, et secéssit in Ægýptum: et erat ibi usque ad óbitum Heródis; ut adimplerétur quod dictum est a Dómino per Prophétam dicéntem: Ex Ægýpto vocávi Fílium meum. Tunc Heródes, videns quóniam illúsus esset a Magis, irátus est valde, et mittens occídit omnes púeros qui erant in Béthlehem et in ómnibus fínibus ejus, a bimátu et infra, secúndum tempus quod exquisíerat a Magis. Tunc adimplétum est quod dictum est per Jeremíam Prophétam dicéntem: Vox in Rama audíta est, plorátus et ululátus multus: Rachel plorans fílios suos, et nóluit consolári, quia non sunt.

VOCABULARY

Nouns	Meaning	Pronunciation
angelus, i, *m.*	an angel	ahn-jay-loos
Ægýptus, i. *f.*	Egypt	ay-jeep-toos
fílius, i. *m.*	a son	fee-lee-ooss
magus, i. *m.*	a magician	mah-gooss
prophéta, æ, *m.*	a prophet	proff-ay-tah
puer, púeri. *m.*	a boy	poo-air
Rama, æ. *f.*	Rama, a place	rah-mah
somnus, i. *m.*	a short sleep	som-noos

CAUTION.—In order that you may be constantly reminded of the correct sound of **e** and **o** the transliteration of certain words has to forgo the correct division of syllables. In words other than monosyllables when a vowel is followed by a single consonant only, that consonant is the initial letter of the *next* syllable: e.g. **no-men** not *nom-en;* **pro-phé-ta** not *proph-é-ta* (*ph* = the *f* sound, counts as a single consonant). Therefore once you have got your vowel sound right by reading it as it stands in the transliterated syllable, mentally carry over the consonant to the next syllable: *nom͡-en.*

We will now set to work on the text, breaking up the sentences into small fragments as before.

In illo témpore:	At that time:
Angelus Dómini	an-Angel of-the-Lord
appáruit Joseph	appeared to-Joseph
in somnis	in sleep
dicens: Surge,	saying: Rise-up,
et áccipe púerum	and take the-Boy
et matrem ejus	and the-Mother of-Him
et fuge	and flee
in Ægýptum;	into Egypt;
et esto ibi	and be there
usque dum	until
dicam tibi.	I-shall-tell thee.
Futúrum-est enim	For it-will-come-to-pass
ut Heródes quærat	that Herod will-seek
púerum	the-Boy
ad perdéndum eum.	to destroy Him.
Qui	Who (= And he, Joseph),
consúrgens	rising-up
accépit púerum	took the-Boy
et matrem ejus	and the-Mother of-Him
nocte,	by-night,
et secéssit	and withdrew
in Ægýptum;	into Egypt;

et erat ibi	and was there
usque ad	until
óbitum Heródis;	the-death of-Herod;
ut adimplerétur	that it-might-be-fulfilled
quod dictum-est	that which-was-spoken
a Dómino	by the Lord
per Prophétam	through the-Prophet
dicéntem:	saying:
Vocávi Fílium meum	I-have-called my Son
ex Ægýpto.	out-of Egypt.
Tunc Heródes	Then Herod
videns quóniam	seeing that
illúsus-esset	he-had-been-tricked
a Magis,	by the-wise-men,
irátus-est	was-wrathful
valde,	exceedingly,
et mittens	and sending
occídit omnes púeros	he-killed all the-boys
a bimátu	from two-years-old
et infra	and below
qui erant	who were
in Béthlehem	in Bethlehem
et in ómnibus fínibus	and in all the-borders
ejus,	of-it,
secúndum tempus	according-to the-time
quod exquisíerat	which he-had-sought-out (by enquiry)
a Magis.	from the-wise-men.
Tunc adimplétum-est	Then it-was-fulfilled
quod dictum-est	that-which was-spoken
per Jeremíam Prophétam	by Jeremy the-Prophet
dicéntem:	saying:
Vox audíta-est	A-voice was-heard
in Rama,	in Rama,
plorátus multus	lamentation much
et ululátus;	and shrieking;
Rachel plorans	Rachel bewailing
fílios suos	her sons
et nóluit	and she-would-not
consolári	be-consoled
quia	because
non sunt.	they-are not.

* * *

Treat the above construction as you did Lectio I, working at it until you know the meaning of each fragment. Do not allow yourself to be held up by anything that is not yet clear to you. Your method in working at these constructions should be twofold: first to accept on trust constructions which your present knowledge does not enable you to understand; secondly, to be absolutely clear about every point which is within your knowledge. Thus take the phrase *In illo témpore* just as it stands without attempting to analyse it, but do not dismiss *Angelus Dómini* in the same way. Here you know all there is to know about both words, how they are declined, and their function in the sentence. Do not therefore be content with merely noting that the one is a Nominative and the other a Genitive, but ask yourself why each case is used. *Angelus* Nominative because it is the subject of the sentence; *Dómini* Genitive because it is the "of" case. Do the same with *Fílium meum; fílium* Accusative singular of *fílius*, second declension noun, masculine gender. Why Accusative? Because it is the direct object of the verb *Vocávi*=I have called. It answers the question; What? or Whom? Never omit this type of scrutiny. You will thoroughly enjoy it and it will prove of immense help in fixing each new item of knowledge in your understanding. Below are a few more indications which will shed a little more light on this Lectio.

HEBREW NAMES

Joseph, Jerúsalem, Israel and certain other Hebrew names used in Holy Scripture are not declined, but remain invariable. Note, however, that the name *Joseph* when it refers to a non-scriptural person is declined as a second declension noun: Joséphus, i.

SECOND DECLENSION NOUNS ENDING IN -ER

A few nouns of the second declension have a nominative singular ending in *-er* instead of *-us*. Most of them omit the vowel *e* in all cases except the nominative singular; *puer* and three others retain the *e* as shown below:—

Omit *e* **magíster, liber, etc.**		Retain *e* **puer, gener, socer, vesper** *	
Nom. Voc.	**magíster**	**puer**	**gener**
Acc.	**magístrum**	**púerum**	**génerum**
Gen.	**magístri**	**púeri**	**géneri**
Dat.	**magístro**	**púero**	**género**
Abl.	**magístro**	**púero**	**género**

* **gener**=son-in-law; **socer**=father-in-law; **vesper**=the evening star.

Other nouns which *drop* e are: **ager, agri**=a field (related to agriculture); **caper, capri**=a goat (which is found in capricious); **faber, fabri**=a worker in metals or stone (is the ancestor of fabricate); **magíster**=a master (related to magistrate).

THE GENDER OF NOUNS.

In Latin the classification of nouns according to *Gender* differs somewhat from our English usage, though in one respect it is the same. The name of any person of the male sex is classified as masculine gender, the name of any person of the female sex is feminine gender. Thus **prophéta, æ** (*m*) a prophet; **puer, púeri** (*m*) a young boy; **regína, æ** (*f*) a Queen. But whereas in English only the names of living beings are classified as masculine and feminine, all others being neuter, in Latin the names of many inanimate objects may be either masculine or feminine. This need not surprise us for in English too, many things which the dictionary would classify as neuter are referred to as " he " or " she " either by persons who have some intimate connexion with them, or in the language of poetry. Have you ever heard a sailor speak of his ship as " it "? Is not the sun often referred to as " he," and the moon as " she "? You could find many instances in English of this custom which may help you to understand the Latin usage according to which a large number of inanimate objects are personified as masculine or feminine. All names of countries for example are feminine, even though their nominative singular may end in *-us*. Thus above, you have Ægýptus, i (*f*). All names not treated as masculine or feminine are included under the heading of neuter nouns. (*Ne uter* means neither the one nor the other).

THE VOCATIVE CASE

You have seen that nouns of the second declension with nominative singular in *-us* have a special form ending in *e* for the case of direct address in the singular. Remember, however, that the words **Deus** and **Agnus** never use this form but simply give the nominative for the case of direct address. Thus you would say **Dómine** = O Lord! but **Deus** = O God! **Agnus Dei** = O Lamb of God. Nouns ending in *ius* like *filius* simply drop *us* for their vocative singular. **Fili Dei** = O Son of God; **Sancte Gregóri** = O Saint Gregory. All other nouns have their vocative the same as their nominative.

Now do not think it necessary to learn straight off all the above points. Simply read through them attentively, turning back after each to verify its application in the text. Verify as often as necessary and you will soon find you have assimilated them all. Read through the Lectio again with the translation given in your Missal and revise Lectio I. Then memorize the following short aspiration:—

Dómine meus et
Deus meus!

LECTIO III (tértia)

To-day's Lectio is the Gospel for the sixth Sunday after the Epiphany. Read the translation very carefully, learn the vocabulary; then read the Latin text, first silently, then aloud.

In illo témpore: Dixit Jesus turbis parábolam hanc: Símile est regnum cælórum grano sinápis, quod accípiens homo seminávit in agro suo: quod mínimum quidem est ómnibus semínibus: cum autem créverit, majus est ómnibus oléribus, et fit arbor, ita ut vólucres cæli véniant, et hábitent in ramis ejus. Aliam parábolam locútus est eis: Símile est regnum cælórum ferménto, quod accéptum múlier abscóndit in farínæ satis tribus, donec fermentátum est totum. Hæc ómnia locútus est Jesus in parábolis ad turbas: et sine parábolis non loquebátur eis: ut implerétur quod dictum erat per Prophétam dicéntem: Apériam in parábolis os meum, eructábo abscóndita a constitutióne mundi.

VOCABULARY

Nouns	Meaning	Pronunciation
ager, agri, *m.*	field	ah-jair; ah-gree
farína, æ, *f.*	flour; meal	fah-ree-nah
ferméntum, i, *n.*	leaven	fair-men-toom
mundus, i, *m.*	world	moon-doos
parábola, æ, *f.*	parable	pah-rah-bol-ah
satum, i, *n.*	measure of corn	sah-toom
turba, æ, *f.*	crowd	toor-bah

N.B.—Latin has no equivalent for *a* and *the*; **ager** may mean *a field; the field* or simply *field*. You must be guided by the general sense of the passage.

Now set to work on the construction in the same manner as for the two preceding Lectiones.

In illo témpore:	At that time
Jesus dixit	Jesus spoke
hanc parábolam	this parable
turbis:	to-the-crowds:
Regnum cælórum	The-kingdom of-the-Heavens
est símile	is like
grano sinápis	unto-a-grain of-mustard
quod accípiens	which taking
homo seminávit	a-man sowed
in agro suo:	in his field;
quod est mínimum	which is the-least
quidem	indeed
ómnibus semínibus:	among all seeds:
cum autem	when however
créverit	it-shall-have-grown (=is grown)
est majus	it-is greater

ómnibus oléribus,	than all herbs,
et fit arbor,	and becomes a-tree,
ita ut	in-such-wise that
vólucres cæli	the-birds of-the-air
véniant et hábitent	come and dwell
in ramis ejus.	among the-branches of-it.
Locútus est	He spoke
áliam parábolam	another parable
eis:	to-them:
Regnum cælórum	The-kingdom of-the-heavens
est símile ferménto	is like to-leaven
quod accéptum	which having taken
múlier abscóndit	a-woman hid
in tribus satis farínæ	in three measures of-flour
donec	until
totum fermentátum est.	the-whole was leavened.
Jesus locútus-est	Jesus spoke
ómnia hæc	all these-things
ad turbas	to the-crowds
in parábolis:	in parables:
et	and
non-loquebátur eis	He-used-not-to-speak to-them
sine parábolis:	without parables:
ut implerétur	that it-might-be-fulfilled
quod dictum-erat	which had-been-spoken
per Prophétam	through the-Prophet
dicéntem:	saying:
Apériam os meum	I-will-open my mouth
in parábolis,	in parables,
eructábo abscóndita	I-will-utter things-hidden
a constitutióne mundi.	from the-foundation of-the-world.

* * *

THE FIVE DECLENSIONS

Now that you have a good working knowledge of the mechanism of declensions you are ready for a general view of all five types.

I	II	III		IV	V
Terra	**Dóminus**	**Homo**	**Ovis**	**Spíritus**	**Dies**
Earth	Lord	Man	Sheep	Spirit	Day

SINGULAR

Nom.	**Terra**	**Dóminus**	**Homo**	**Ovis**	**Spíritus**	**Dies**
Voc.	**Terra**	**Dómine**	**Homo**	**Ovis**	**Spíritus**	**Dies**
Acc.	**Terram**	**Dóminum**	**Hóminem**	**Ovem**	**Spíritum**	**Diem**
Gen.	**Terræ**	**Dómini**	**Hóminis**	**Ovis**	**Spíritus**	**Diéi**
Dat.	**Terræ**	**Dómino**	**Hómini**	**Ovi**	**Spirítui**	**Diéi**
Abl.	**Terra**	**Dómino**	**Hómine**	**Ove**	**Spíritu**	**Die**

PLURAL

Nom. Voc.	**Terræ**	**Dómini**	**Hómines**	**Oves**	**Spíritus**	**Dies**
Acc.	**Terras**	**Dóminos**	**Hómines**	**Oves**	**Spíritus**	**Dies**
Gen.	**Terrárum**	**Dominórum**	**Hóminum**	**Ovium**	**Spiríṭuum**	**Diérum**
Dat. Abl.	**Terris**	**Dóminis**	**Homínibus**	**Ovibus**	**Spirítibus**	**Diébus**

The above table shows you the five different types of declensions for masculine and feminine nouns. Notice that the third declension has two forms for the Genitive plural: **um** for some words, both masculine and feminine; **ium** for others, both masculine and feminine. Just lodge this fact in your memory to aid you with future reading. Neuter nouns, which are found only in the second, third and fourth declensions, have a peculiarity of their own: the Accusative case ending is the same as the Nominative-Vocative, singular and plural respectively, and in the plural these identical cases always end with the vowel a. The following table makes this clear.

II	III		IV
Verbum	**Opus**	**Altáre**	**Cornu**
Word	Work	Altar	Horn

SINGULAR

Nom. Voc.	**Verbum**	**Opus**	**Altáre**	**Cornu**
Acc.	**Verbum**	**Opus**	**Altáre**	**Cornu**
Gen.	**Verbi**	**Operis**	**Altáris**	**Cornus**
Dat.	**Verbo**	**Operi**	**Altári**	**Córnui**
Abl.	**Verbo**	**Opere**	**Altári***	**Cornu**

PLURAL

Nom. Voc.	**Verba**	**Opera**	**Altária**	**Córnua**
Acc.	**Verba**	**Opera**	**Altária**	**Córnua**
Gen.	**Verbórum**	**Operum**	**Altárium**	**Córnuum**
Dat. Abl.	**Verbis**	**Opéribus**	**Altáribus**	**Córnibus**

The above tables are for reference only. Do not attempt to learn them off by heart, but just read them through attentively once or twice, noting similarities and differences. Then study the following list which gives all nouns used up to this point, classified according to their declension. Each is given in the Nominative singular followed by the ending of its Genitive singular and the indication of its gender. All these words you should try to memorize.

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* Neuter nouns of the third declension which have a Nominative singular ending in **re** or **le**—or simply **r** or **l**, having dropped final **e**—have their Ablative singular ending in **i**, not *e*. This class of nouns has its Nominative plural in **ia**. Here are a few: **ánimal, animális**=animal; **cubíle, cubílis**=bed; **exémplar, exempláris**=pattern; **mare, maris**=ocean; **memoriále, memoriális**=memorial.

FIRST DECLENSION

Aqua, aquæ, *f.*	water
farína, farínæ, *f.*	flour; meal
glória, glóriæ, *f.*	glory
grátia, grátiæ, *f.*	grace
hora, horæ, *f.*	hour
parábola, parábolæ, *f.*	parable
prophéta, prophétæ, *m.*	prophet
ténebræ, *f. (no singular)*	darkness
terra, terræ, *f.*	earth

SECOND DECLENSION

abýssus, abýssi, *m.*	abyss
Ægýptus, Ægýpti, *f.*	Egypt
ager, agri, *m.*	field
ángelus, ángeli, *m.*	angel
argéntum, argénti, *n.*	money
cælum, cæli, *n.*	heaven; sky
débitum, débiti, *n.*	debt
Deus, Dei, *m.*	God
ferméntum, ferménti, *n.*	leaven
fílius, fílii, *m.*	son
firmaméntum, firmaménti, *n.*	support; prop
granum, grani, *n.*	grain
magus, magi, *m.*	magician; wise man
malum, mali, *n.*	evil; evil deed
médium, médii, *n.*	middle
mundus, mundi, *m.*	world; universe
princípium, princípii, *n.*	beginning
puer, púeri, *m.*	child; boy; servant
ramus, rami, *m.*	branch
regnum, regni, *n.*	kingdom
sæculum,* sæculi, *n.*	age; generation; world
satum, sati, *n.*	a measure of corn; *also* crops
somnus, somni, *m.*	sleep
totum, toti, *n.*	the whole

---

* Accentuate the first syllable. It is not usual to print the accent sign over a digraph.

THIRD DECLENSION

homo, hóminis, *m.*	man
juvéntus, juventútis, *f.*	time of youth
léctio, lectiónis, *f.*	reading; lesson
lux, lucis, *f.*	light
mater, matris, *f.*	mother
mors, mortis, *f.*	death
múlier, mulíeris, *f.*	woman
nomen, nóminis, *n.*	name
nox, noctis, *f.*	night
olus, óleris, *n.*	herb; vegetable
orátio, oratiónis, *f.*	prayer
os, oris, *n.*	mouth
pater, patris, *m.*	father
peccátor, peccatóris, *m.*	sinner
semen, séminis, *n.*	seed
sinápi, sinápis, *n.*	mustard
tempus, témporis, *n.*	time
tentátio, tentatiónis, *f.*	temptation
venter, ventris, *m.*	womb
vólucris, vólucris, *f.*	bird
volúntas, voluntátis, *f.*	will
vox, vocis, *f.*	voice;

FOURTH DECLENSION

bimátus, bimátus, *m.*	age of two years
fructus, fructus, *m.*	fruit
óbitus, óbitus, *m.*	death
plorátus, plorátus, *m.*	wailing; weeping
spíritus, spíritus, *m.*	breath; wind; spirit
ululátus, ululátus, *m.*	howling; ululation

FIFTH DECLENSION

dies, diéi, *m.* and *f.*	day
fácies, faciéi, *f.*	face; surface
spes, spei, *f.*	hope

If you have studied the above list attentively you will have noticed that whereas the Nominative singular of First, Fourth and Fifth declension nouns respectively all end in the same way, and that the Second declension presents only two types of ending, the long list of Third declension nouns shows no typical Nominative singular ending. How then could we tell to which declension these nouns belong? From their Genitive singular which always ends in **is.** This brings us to an important statement:—

Nouns are classified according to the final syllable of their Genitive singular. Thus:—

Nouns whose Genitive singular ends in æ belong to the **First Declension**
,, ,, ,, ,, ,, **i** ,, ,, ,, **Second Declension**
,, ,, ,, ,, ,, **is** ,, ,, ,, **Third Declension**
,, ,, ,, ,, ,, **us** ,, ,, ,, **Fourth Declension**
,, ,, ,, ,, ,, **ei** ,, ,, ,, **Fifth Declension**

Therefore the declension of any noun is recognized from its Genitive singular. That is why all dictionaries give the Genitive singular ending immediately after the Nominative, since the Nominative alone is no sure guide to the declension. Take for instance, a noun like *juvéntus*: youth. At first sight you might think it belonged to either the second or fourth declension. Actually it is a third declension noun; its Genitive singular is **juventútis.** Cut off the ending **is** and you have the stem from which spring all the other cases, both in the singular and in the plural. All you have to do therefore is to compare the derived cases with those of the model: **homo.** Thus Acc. **juventút-em;** Dat. **juventút-i;** Abl. **juventút-e;** etc.

After you have studied the above tables, vocabulary and remarks you should at your leisure go back to the beginning and read through again all three Lectiones, verifying the nouns and naming the case used.

Meus Mea Meum

Dómine meus, et Deus meus.
Vocávi fílium meum.
Apériam os meum.

You have certainly noticed these two different ways of rendering the possessive adjective " my " in the texts already studied and you have no doubt instinctively applied your knowledge of declensions to account for the difference. You are therefore prepared to learn that this word is subject to all the other case inflexions, since of necessity it is so closely bound to the noun it qualifies as to make almost one with it. Moreover the association goes still further than mere identity of case; it extends to number and also to gender. This may perhaps strike you as strange and unnecessary. " My " you say refers to me and therefore is invariable. It has nothing to do with the object I claim to possess. A little reflection however will show how much more logical the Latin language is in this respect than our own.

Suppose, for example, a man says: my mother. The two words not only call up in his mind a whole set of images of one special kind, but also in a manner they exercise an influence on all possible actions of his in connection with the subject of those images. His conduct—

if he is normal—will be modified by the fact that the subject is a woman and his own mother. If he says: my father, the mental images and possible modifications of action are entirely different. Again a different set of images and potential reactions if he says: my money. All this is self evident. *Possession of any kind immediately involves limitation.* By laying claim to anything I cannot alter its nature to make it resemble me; it, on the contrary, can and necessarily does modify, to some extent, all my actions concerning it, by imposing a whole set of duties or responsibilities, pleasant or onerous as the case may be.

You will then appreciate the fact that our Catholic mother tongue delicately insists on this psychological truth by making the possessive adjective agree with the noun it qualifies, in gender, number and case.

Nom. Voc.	**Mater mea**	**Pater meus**	**Argéntum meum**
Acc.	**Matrem meam**	**Patrem meum**	**Argéntum meum**
Gen.	**Matris meæ**	**Patris mei**	**Argénti mei**
Dat.	**Matri meæ**	**Patri meo**	**Argénto meo**
Abl.	**Matre mea**	**Patre meo**	**Argénto meo**

You notice that the agreement does not extend to the *declension;* mea, meus, meum—belong to the first and second declensions and nothing can alter that. It is not the *nature* of the possessive adjective which is modified but only its *behaviour,* which must accommodate itself to that of the noun it accompanies.

Note also the position of *meus.* Normally it is placed after the noun it refers to. This again is logical. The person or object represented by the noun exists independently of my claim to possession. Logically therefore it takes precedence. Nevertheless, since Latin is absolutely free in the arrangement of the words in a sentence, you will occasionally find *meus* preceding the noun. In prose this is generally to give emphasis. Thus in the Confiteor you find *mea culpa* and not *culpa mea* because of the need of strongly emphasizing the fact that the fault is " my own fault."

When reading, always notice these subtle touches which help to make one's understanding of the text so much more vivid.

Before leaving this Lectio just run your eye over the prepositions used: **a, in** and **sine** followed by the ablative; **ad** followed by the accusative. Notice that **in + abl.** is not necessarily translated by *in.* It may mean: *among* or *on.* Notice also **a + abl.** = *from;* to express *from such a time*; thus **a constitutióne mundi** = from the creation of the world (up till now).

a juventúte = from the time of youth (up till now).

Now a final reading of the Lectio to consolidate all your gains. Then learn and often use the following beautiful ejaculatory prayer:

Tu es, Dómine, spes mea
a juventúte mea.

LECTIO IV (quarta)

To-day's Lectio is the Gospel for the first Sunday in Lent. Study attentively the translation given in your Missal, learn the vocabulary, read the Latin text as before first silently, then aloud, paying great attention to the pronunciation.

In illo témpore: Ductus est Jesus in desértum a Spíritu, ut tentarétur a diábolo. Et cum jejunásset quadragínta diébus, et quadragínta nóctibus, póstea esúriit. Et accédens tentátor, dixit ei: Si Fílius Dei es, dic ut lápides isti panes fiant. Qui respóndens, dixit: Scriptum est: Non in solo pane vivit homo; sed in omni verbo, quod procédit de ore Dei. Tunc assúmpsit eum diábolus in sanctam civitátem, et státuit eum super pinnáculum templi, et dixit ei: Si Fílius Dei es, mitte te deórsum. Scriptum est enim: Quia Angelis suis mandávit de te, et in mánibus tollent te, ne forte offéndas ad lápidem pedem tuum. Ait illi Jesus: Rursum scriptum est: Non tentábis Dóminum Deum tuum. Iterum assúmpsit eum diábolus in montem excélsum valde: et osténdit ei ómnia regna mundi, et glóriam eórum, et dixit ei: Hæc ómnia tibi dabo, si cadens adoráveris me. Tunc dicit ei Jesus: Vade, Sátana: scriptum est enim: Dóminum Deum tuum adorábis, et illi soli sérvies. Tunc relíquit eum diábolus: et ecce Angeli accessérunt et ministrábant ei.

VOCABULARY

Nouns	Meaning	Pronunciation
desértum, i, *n.*	desert	day-sair-toom
diábolus, i, *m.*	devil	dee-ah-bo-looss
pinnáculum, i, *n.*	pinnacle	peen-nah-koo-loom
templum, i, *n.*	temple	tem-ploom
cívitas, átis, *f.*	city	chee-vee-tahss
lapis, lápidis, *m.*	stone	lah-peess
panis, panis, *m.*	bread; loaf	pah-neess
pes, pedis, *m.*	foot	pays
tentátor, tentatóris, *m.*	tempter	ten-tah-tor

When you have thoroughly memorized all these words, set to work on the construction, working at it in the same way as before.

In illo témpore:	At that time
Jesus dúctus est	Jesus was led
a Spíritu	by the-Spirit
in desértum	into the-desert
ut tentarétur	that he-might-be-tempted
a diábolo.	by the-devil.
Et cum jejunásset	And when He-had-fasted
quadragínta diébus	forty days
et quadragínta nóctibus	and forty nights

póstea esúriit.	afterwards He-was-hungry.
Et tentátor accédens	And the-tempter, approaching
dixit ei:	said to-Him:
Si es Fílius Dei	If thou-art the-Son of-God
dic ut	say that (command that)
isti lápides	these stones
fiant panes.	become loaves.
Qui respóndens, dixit:	Who (and He) answering, said:
Homo non vivit	A-man lives not
in solo pane	by bread only
sed	but
in omni verbo	by every word
quod procédit	which proceeds
de ore Dei.	from the-mouth of-God.
Tunc	Then
diábolus assúmpsit eum	the-devil took-up Him
in sanctam civitátem	into the-holy city
et státuit eum	and set Him
super pinnáculum templi	upon a-pinnacle of-the-temple
et dixit ei:	and said to-Him:
Si es Fílius Dei	If thou-art the-Son of-God
mitte te	send thyself
deórsum.	down-below.
Scriptum est enim:	For it-is written:
Quia	that
" mandávit	" He-has-given-a-command
Angelis suis	to-his Angels
de te	concerning thee
et tollent te	and they-shall-bear thee
in mánibus	in [their] hands
ne forte	lest perhaps
offéndas pedem tuum	thou-shouldst-dash thy foot
ad lápidem."	against a-stone."
Jesus ait illi:	Jesus said to-him:
Rursum	Again (on the other hand)
scriptum est:	it-is written:
" Non tentábis	" thou-shalt-tempt not
Dóminum Deum tuum."	the-Lord thy God."
Iterum	Once-more
diábolus assúmpsit eum	the-devil took-up Him
in montem excélsum valde	into a-very high mountain
et osténdit ei	and showed to-Him
ómnia regna mundi,	all the-kingdoms of-the-world,
et glóriam eórum,	and the-glory of-them,
et dixit ei:	and said to-Him:
dabo tibi	I-will-give to-thee
ómnia hæc	all these
si cadens	if falling-down

adoráveris me.	thou-shalt-have-adored me.
Tunc Jesus dixit ei:	Then Jesus said to-him:
Vade, Sátana,	Go-away, Satan,
scriptum est enim	for it-is written
" Adorábis Dóminum Deum tuum	"thou-shalt-adore the-Lord thy God
et sérvies	and thou-shalt-serve
illi soli."	Him alone."
Tunc diábolus relíquit eum	Then the-devil left Him
et ecce	and behold
Angeli accessérunt	Angels drew-near
et ministrábant ei.	and ministered to-Him.

* * *

When you have mastered this, go back and read the Lectio once more, then study very carefully the following remarks.

Extension of Meus, mea, meum.

Let us consider again the sentence " I have called my son ". Suppose you made that remark to a friend. He or she might reply: " Indeed! you have called *your* son," and later, mentioning the fact to a third person, would say: " He has called *his* son " or " She has called *her* son " as the case might be.

You see that the son referred to in all three instances is one and the same person; the relationship also is the same, only viewed from a different angle. It is clear therefore that the agreement of the possessive adjective will be the same: masculine, singular, accusative. So we have:—

I have called my son = Vocávi fílium **meum.**
You have called your son = Vocavísti fílium **tuum.**
He / She has called his / her son = Vocávit fílium **suum.**

Thus **tuus, a, um** and **suus, a, um** act in the same way as **meus, a, um.**

Now try to memorize those three sentences. Notice that **suus** may stand either for his or her. The adjective tells you nothing about the gender of the possessor any more than *my* in English tells you whether the subject speaking is masculine or feminine. Since, however, the context always provides the clue this does not constitute a difficulty. Take the case of:

Homo seminávit in agro **suo.**
Rachel plorans fílios **suos.**

There is no doubt in your mind as to whether you should read *his* or *her*.

With respect to the relationship on the other hand, the meaning is much more precisely expressed in Latin than in English, for in the sentence: " He has called his son," there is nothing to show whether the son referred to is the subject's own or somebody else's. His or her might mean either. Now ambiguity of this kind is impossible in Latin; *suus, a, um* with a few exceptions* refers back to the subject of the sentence or clause in which it occurs, as follows:

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* Occasionally, when there is not the slightest possibility of ambiguity, *suus* is found referring to a word other than the subject :—'Et dedit illum matri *suæ*. (Luke vii, 15).

Fílium suum vocávit means $\left\{\begin{array}{l}\text{He}\\ \text{She}\end{array}\right\}$ called $\left\{\begin{array}{l}\text{his}\\ \text{her}\end{array}\right\}$ (own) son.

Fílium ejus vocávit means $\left\{\begin{array}{l}\text{He}\\ \text{She}\end{array}\right\}$ called $\left\{\begin{array}{l}\text{his}\\ \text{her}\end{array}\right\}$ (somebody else's) son.

Now it is important to remember this when reading Latin, as the use of *suus* or of *ejus* is a sure guide to the meaning. We know how terribly vague *his* and *her* can be in English. Take a sentence like: " A father loves his son, but does not love his vices:" in which the same word *his* is used to express two entirely different relationships. Such looseness of construction is impossible in Latin as the following translation shows you:—

Pater amat fílium suum sed ejus vítia non amat.

Turn back to Lectio II and you will find two instances of the use of **ejus**; in Lectio III one instance. Scrutinize these examples closely and satisfy yourself as to why **ejus** is used. Bear in mind that *suus* is the equivalent of *meus* when the story is told by a third person.

Get a clear grasp of this, then study the tables given below.

	I	My (singular)			My (plural)		
		m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	EGO	**meus**	**mea**	**meum**	**mei**	**meæ**	**mea**
Acc.	ME	**meum**	**meam**	**meum**	**meos**	**meas**	**mea**
Gen.	MEI	**mei**	**meæ**	**mei**	**meórum**	**meárum**	**meórum**
Dat.	MIHI	**meo**	**meæ**	**meo**	**meis**	**meis**	**meis**
Abl.	ME	**meo**	**mea**	**meo**	**meis**	**meis**	**meis**

	THOU	Thy (singular)			Thy (plural)		
		m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	TU	**tuus**	**tua**	**tuum**	**tui**	**tuæ**	**tua**
Acc.	TE	**tuum**	**tuam**	**tuum**	**tuos**	**tuas**	**tua**
Gen.	TUI	**tui**	**tuæ**	**tui**	**tuórum**	**tuárum**	**tuórum**
Dat.	TIBI	**tuo**	**tuæ**	**tuo**	**tuis**	**tuis**	**tuis**
Abl.	TE	**tuo**	**tua**	**tuo**	**tuis**	**tuis**	**tuis**

	ONESELF	His, her, its (singular)			His, her, its (plural)		
		m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	—	**suus**	**sua**	**suum**	**sui**	**suæ**	**sua**
Acc.	SE *or* SESE	**suum**	**suam**	**suum**	**suos**	**suas**	**sua**
Gen.	SUI	**sui**	**suæ**	**sui**	**suórum**	**suárum**	**suórum**
Dat.	SIBI	**suo**	**suæ**	**suo**	**suis**	**suis**	**suis**
Abl.	SE	**suo**	**sua**	**suo**	**suis**	**suis**	**suis**

You see that each possessive word is attached to a personal word which has its own special declension. The Nominatives EGO and TU are used only to express emphasis; otherwise they are unnecessary, since the ending of a Latin verb indicates which of the *Persons* performs the action (I, he, we, etc.). Recall the three sentences you have just memorized.

Notice that the word to which *suus* is attached is not the equivalent of he, she, it, as you probably expected, but the reflexive word *oneself, himself,* etc. (Reflexive means *which bends back*. Remember that *suus* always refers back to the subject.) This reflexive word has, of course, no Nominative. You do not say *he-self, she-self*.

Now do not attempt to learn these tables by rote. Read them through attentively once or twice, then turn back to the construction and look once again at the words in thick type. Satisfy yourself as to the place of each one in the table to which it belongs, and then try to memorize the phrase in which the word occurs.

If you wish to test the knowledge gained from the above study look at the Offertory for this same first Sunday in Lent and see what you can make of it. Conclude your day's work with the following short prayer: —

In manus tuas, Dómine,
comméndo spíritum
meum.

LECTIO V (quinta)

The fifth Lectio is the Gospel from the first Mass of a Virgin. You will find it in the Common of the Saints section of your Missal. Read the translation carefully, learn the vocabulary, then read the Latin as before, remembering always the importance of good pronunciation.

In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Símile erit regnum cœlórum decem virgínibus: quæ accipiéntes lámpades suas exiérunt óbviam sponso, et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lampádibus, non sumpsérunt óleum secum: prudéntes vero accepérunt óleum in vasis suis cum lampádibus. Moram autem

faciénte sponso, dormitavérunt omnes et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, éxite óbviam ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixérunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non sufficiat nobis et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núptias, et clausa est jánua. Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, néscio vos. Vigiláte ítaque, quia nescítis diem, neque horam.

VOCABULARY.

clamor, óris, *m.*	cry	klah-mor
jánua, æ, *f.*	door	yah-noo-ah
lampas, lámpadis, *f.*	lamp	lahm-pahss
mora, æ, *f.*	delay	mo-rah
núptiæ, nuptiárum, *f.*	wedding feast	noopt-see-ay
pax, pacis, *f.*	peace	pahks; pah-cheess
óleum, i, *n.*	oil	ol-ay-oom
sponsa, æ, *f.*	bride	sponn-sah
sponsus, i, *m.*	bridegroom	sponn-sooss
vas, vasis, *n.* **vasa,** vasórum,	vessel	vahss
virgo, vírginis, *f.*	maiden	veer-go

In illo témpore:	At that time
Jesus dixit	Jesus spoke
hanc parábolam	this parable
discípulis **suis:**	to-his disciples:
Regnum cælórum	The-kingdom of-Heaven
erit símile	will-be similar
decem virgínibus	to ten maidens
quæ	who
accipiéntes lámpades **suas**	taking their lamps
exiérunt óbviam sponso	went-out towards the-bridegroom
et sponsæ.	and the-bride.
Quinque autem ex **eis**	Now five out-of them
erant fátuæ	were foolish
et quinque prudéntes:	and five prudent:
sed quinque fátuæ,	but the-five foolish,
accéptis lampádibus,	having-taken lamps,
non-sumpsérunt óleum	did-not-take oil
secum: (=cum **se**)	with-them (with themselves)

prudéntes vero	whereas the-prudent
accepérunt óleum	took oil
in vasis **suis**	in their vessels
cum lampádibus.	with the-lamps.
Sponso autem faciénte moram,*	Now the-bridegroom making delay,
omnes dormitavérunt	all slumbered
et dormiérunt.	and slept.
Média autem nocte	Now at midnight
clamor factus est:	a-cry was made:
Ecce sponsus venit,	Here comes the-bridegroom,
éxite óbviam **ei.**	go-out towards him.
Tunc omnes **illæ** vírgines	Then all those maidens
surrexérunt,	rose-up,
et ornavérunt lámpades **suas.**	and trimmed their lamps.
Fátuæ autem	Now the-foolish
dixérunt sapiéntibus:	said to-the-wise:
Date **nobis**	Give to-us
de óleo **vestro**	some-of your oil
quia	because
lámpades **nostræ** exstinguúntur.	our lamps have-gone-out.
Prudéntes respondérunt	The-prudent answered
dicéntes:	saying:
Ne forte non-suffíciat	Lest perhaps it-should-not-suffice
nobis et **vobis,**	for-us and for-you,
ite pótius ad vendéntes	go rather to the-sellers
et émite **vobis.**	and buy for-yourselves.
Dum autem irent émere	Now while they-were-going to-buy
sponsus venit:	the-bridegroom came:
et quæ parátæ sunt	and those-who were ready
intravérunt cum **eo**	entered with him
ad núptias	to the-marriage-feast
et jánua clausa est.	and the-door was shut.
Novíssime vero	but last-of-all
et réliquæ vírgines véniunt	also the-other maidens come
dicéntes: Dómine, Dómine,	saying: Lord, Lord,
áperi **nobis.**	open to-us.
At **ille** respóndens ait:	But he answering, says:
Amen dico **vobis,**	Truly I-say to-you
néscio **vos.**	I-do-not-know you.
Itaque vigiláte	Therefore watch (ye)
quia	because
nescítis diem	you-do-not-know the-day
neque horam.	nor the-hour.

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*Link words, like autem, enim never begin a Latin sentence but are generally placed after the first word.

In working through the above construction pay special attention to the words in thick type, then when you have mastered the whole, study attentively the following tables:—

WE		Our (singular)			Our (plural)		
		m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	NOS	**noster**	**nostra**	**nostrum**	**nostri**	**nostræ**	**nostra**
Acc.	NOS	**nostrum**	**nostram**	**nostrum**	**nostros**	**nostras**	**nostra**
Gen.	NOSTRI NOSTRUM	**nostri**	**nostræ**	**nostri**	**nostrórum**	**nostrárum**	**nostrórum**
Dat.	NOBIS	**nostro**	**nostræ**	**nostro**	**nostris**	**nostris**	**nostris**
Abl.	NOBIS	**nostro**	**nostra**	**nostro**	**nostris**	**nostris**	**nostris**

YOU		Your (singular)			Your (plural)		
		m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	VOS	**vester**	**vestra**	**vestrum**	**vestri**	**vestræ**	**vestra**
Acc.	VOS	**vestrum**	**vestram**	**vestrum**	**vestros**	**vestras**	**vestra**
Gen.	VESTRI VESTRUM	**vestri**	**vestræ**	**vestri**	**vestrórum**	**vestrárum**	**vestrórum**
Dat.	VOBIS	**vestro**	**vestræ**	**vestro**	**vestris**	**vestris**	**vestris**
Abl.	VOBIS	**vestro**	**vestra**	**vestro**	**vestris**	**vestris**	**vestris**

REMARKS ON THE PERSONAL PRONOUNS

NOS and VOS like their corresponding singular forms EGO and TU, are called **Personal Pronouns** because they replace the names of persons. Remember that the Nominatives of Latin Personal Pronouns are used only to give emphasis, otherwise they are unnecessary.

Notice the two forms of the Genitive:

NOSTRI; VESTRI =of us; of you.
NOSTRUM; VESTRUM=among us; among you.

e.g. In humilitáte nostra memor fuit **nostri**=In our lowliness He was mindful *of us*.

Unus **vestrum** me traditúrus est=One *among you* is about to betray me.

N.B.—VOS is a real plural and is never used when addressing one person only. Our modern English usage is not at all logical in this respect. We say *you* and *your* when we really mean *thou* and *thy*. Latin is logical, the singular TU is always used when addressing one person only; the plural VOS when addressing two or more persons. Our illogical English usage however does give us the opportunity to make a delicate distinction unknown to other languages. In addressing ourselves to God we still use the more intimate THOU instead of the cold impersonal *You*, for if we are normal we feel instinctively how absurd it would be to use a plural pronoun, which includes anybody and everybody, when addressing the One and Only God.

To each of the Personal Pronouns is attached its corresponding **Possessive Adjective** which follows either the first or second declension. Since **noster** and **vester** are the plural equivalents of **meus** and **tuus** their agreement with the noun is regulated according to the principles explained on page 30. Verify this from the examples of their use in this Lectio, then memorize the following sentences:—

Singular

Vocávi fílium meum	**Vocávimus fílium nostrum**
Vocavísti fílium tuum	**Vocavístis fílium vestrum**
Vocávit fílium suum	**Vocavérunt fílium suum**[*]

Plural

Vocávi fílios meos	**Vocávimus fílios nostros**
Vocavísti fílios tuos	**Vocavístis fílios vestros**
Vocávit fílios suos	**Vocavérunt fílios suos**

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[*] Remember that suus, a, um refers back to the subject of the sentence. When this is plural then *suus* must be rendered by their.

PRONOMINAL ADJECTIVES

There are no personal pronouns in Latin to express he, she, they[*] For this purpose Latin prefers to use a pointing-out word meaning: this, that, these, those. It has a masculine, feminine and neuter form, and is therefore equivalent to: that man or boy; that woman or girl; that thing. There are several words of this class with which you must now make acquaintance, and the tables on pages 42 and 43 give you a comprehensive view of them.

REMEMBER that all these words are used either as pronouns i.e. to take the place of a noun: **ille dixit**=he said; or as adjectives, i.e. to refer to a noun: **ille homo dixit**=that man said. The indefinite **Is** is of frequent use and is more often found as a pronoun than as an adjective. You are already familiar with some of its forms.

The best and quickest way to fix these words in your memory is by constantly referring to the tables. Each time you meet one of the above forms in your reading come back to these pages to verify its exact meaning and use. Do not attempt to learn the whole table by rote but read it through attentively, making a note of familiar case-endings. Notice especially the three examples of Genitive singular in **íus: istíus, illíus, ipsíus,** and the two others in **jus: hujus, ejus.**

Now with the help of this additional knowledge read through the Lectio once again and satisfy yourself regarding the use of every word in thick type. Then memorize the following aspiration: (*Da*=give).

Da pacem, Dómine, in
diébus nostris.

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[*] The only personal pronoun of the third person is the reflexive *se=oneself*, which is the same in the plural as in the singular.

POINTING-OUT WORDS

THIS this man (he); this woman (she) or this thing (it) which is near me or which concerns me.

THAT that man (he); that woman (she), that thing (it) which is near you, which concerns you, of which you are speaking.

THAT that man (he); that woman (she), that thing (it) which is near him (her or them) which concerns him, of which he is speaking.

THAT that man, that woman, or that thing; he, she, it, *indefinite.*

HE he himself and no other.
SHE she herself and no other.
IT itself and no other.

	Singular		
	m.	*f.*	*n.*
Nom.	**hic**	**hæc**	**hoc**
Acc.	**hunc**	**hanc**	**hoc**
Gen.	**hujus**	**hujus**	**hujus**
Dat.	**huic**	**huic**	**huic**
Abl.	**hoc**	**hac**	**hoc**
Nom.	**iste**	**ista**	**istud**
Acc.	**istum**	**istam**	**istud**
Gen.	**istíus**	**istíus**	**istíus**
Dat.	**isti**	**isti**	**isti**
Abl.	**isto**	**ista**	**isto**
Nom.	**ille**	**illa**	**illud**
Acc.	**illum**	**illam**	**illud**
Gen.	**illíus**	**illíus**	**illíus**
Dat.	**illi**	**illi**	**illi**
Abl.	**illo**	**illa**	**illo**
Nom.	**is**	**ea**	**id**
Acc.	**eum**	**eam**	**id**
Gen.	**ejus**	**ejus**	**ejus**
Dat.	**ei**	**ei**	**ei**
Abl.	**eo**	**ea**	**eo**
Nom.	**ipse**	**ipsa**	**ipsum**
Acc.	**ipsum**	**ipsam**	**ipsum**
Gen.	**ipsíus**	**ipsíus**	**ipsíus**
Dat.	**ipsi**	**ipsi**	**ipsi**
Abl.	**ipso**	**ipsa**	**ipso**

SPACE for examples to be culled from your further reading; Singular on this page, Plural on page 43.

Plural		
m.	*f.*	*n.*
hi	**hæ**	**hæc**
hos	**has**	**hæc**
horum	**harum**	**horum**
his	**his**	**his**
his	**his**	**his**
isti	**istæ**	**ista**
istos	**istas**	**ista**
istórum	**istárum**	**istórum**
istis	**istis**	**istis**
istis	**istis**	**istis**
illi	**illæ**	**illa**
illos	**illas**	**illa**
illórum	**illárum**	**illórum**
illis	**illis**	**illis**
illis	**illis**	**illis**
ei (ii)	eæ	**ea**
eos	eas	**ea**
eórum	**eárum**	**eórum**
eis	**eis**	**eis**
eis	**eis**	**eis**
ipsi	**ipsæ**	**ipsa**
ipsos	**ipsas**	**ipsa**
ipsórum	**ipsárum**	**ipsórum**
ipsis	**ipsis**	**ipsis**
ipsis	**ipsis**	**ipsis**

SOME EXAMPLES OF USE

Hic est Fílius meus.
Vides *hanc* mulíerem?
Hæc ómnia tibi dabo.
Non hunc, sed Barábbam.
Vos testes estis *horum*.

Dic ut lápides *isti* panes fiant.
Tu discípulus es hóminis *istíus*?
Néscio hóminem *istum*.

Ille homo dixit mihi.
Ille respóndens dixit.
Curam *illius* habe.
Misit *illos* ante fáciem suam.

Revelásti *ea* párvulis.
Spíritus Sanctus erat in *eo*.
Apérti sunt óculi *eórum*.
In *eo* loco.

Ipsum audíte.
Ego *ipse* sum = it is I myself.
In *ipsa* hora = in the self-same hour.

EXAMPLES: Dedit **eis** potestátem fílios Dei fíeri; **his** qui credunt in nómine ejus.

LECTIO VI (sexta)

The sixth Lectio is the Gospel for the second Sunday in Lent. Read the translation given in your Missal, then learn the Vocabulary before starting to read the Latin text.

In illo témpore: Assúmpsit Jesus Petrum, et Jacóbum, et Joánnem fratem ejus, et duxit illos in montem excélsum seórsum: et transfigurátus est ante eos. Et resplénduit fácies ejus sicut sol: vestiménta autem ejus facta sunt alba sicut nix. Et ecce apparuérunt illis Móyses et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Jesum: Dómine, bonum est nos hic esse: si vis, faciámus hic tria tabernácula, tibi unum, Móysi unum, et Elíæ unum. Adhuc eo loquénte, ecce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens: Hic est Fílius meus diléctus, in quo mihi bene complácui: ipsum audíte. Et audiéntes discípuli, cecidérunt in fáciem suam, et timuérunt valde. Et accéssit Jesus et tétigit eos, dixítque eis: Súrgite, et nolíte timére. Levántes autem óculos suos, néminem vidérunt, nisi solum Jesum. Et descendéntibus illis de monte, præcépit eis Jesus, dicens: Némini dixéritis visiónem, donec Fílius hóminis a mórtuis resúrgat.

VOCABULARY

desidérium, ii, *n.*	desire	day-see-dair-ee-oom
discípulus, i, *m.*	disciple	dee-shee-poo-looss
frater, fratris, *m.*	brother	frah-tair
Jacóbus, i,	James	Yah-ko-booss
Joánnes, Joánnis,	John	Yo-ahn-nays
manus, us, *f.*	hand	mah-nooss
mórtui, mortuórum, *m.*	the dead	mor-too-ee
nemo, néminis,	nobody	nay-mo
nix, nivis, *f.*	snow	neeks
nubes, nubis, *f.*	cloud	noo-bays
óculus, i, *m.*	eye	ock-oo-looss
Petrus, i,	Peter	Pay-trooss
sol, solis, *m.*	sun	soll, soll-eess
tabernáculum, i, *n.*	tent	tah-bair-nah-koo-loom
vestiméntum, i, *n.*	garment	vess-tee-men-toom
vísio, visiónis, *f.*	vision	vee-see-o

In illo témpore	At that time
Jesus assúmpsit	Jesus took
Petrum et Jacóbum	Peter and James
et Joánnem fratrem **ejus**	and John the-brother of-him
et duxit **illos**	and led them
in montem excélsum	into a-high mountain
seórsum	apart

et transfigurátus est	and he-was transfigured
ante **eos.**	before them.
Et fácies **ejus**	and the-face of-him
resplénduit sicut sol,	shone as the-sun,
vestiménta autem **ejus**	and the-garments of-him
facta sunt alba	were made white
sicut nix.	as snow.
Et ecce Móyses et Elías	And behold Moses and Elias
apparuérunt **illis**	appeared to-them
loquéntes cum **eo.**	speaking with him.
Petrus autem respóndens	And Peter answering
dixit ad Jesum:	said to Jesus:
Dómine, bonum est	Lord, it-is good
nos esse hic*	(for) us to-be here:
Si vis	If thou-wilt
faciámus hic	let-us-make here
tria tabernácula:	three tents:
unum **tibi**	one for-thee
unum Móysi et unum Elíæ	one for-Moses and one for-Elias.
Adhuc **eo**-loquénte,	While-he-was-speaking still,
ecce nubes lúcida	behold a-bright cloud
obumbrávit **eos.**	overshadowed them.
et ecce vox de nube	And lo, a-voice from the-cloud
dicens:	saying:
Hic est Fílius meus diléctus	This is my beloved Son
in quo	in whom
complácui **mihi** bene	I-please myself well:
Audíte **ipsum.**	Hear-ye him (and no other).
Et discípuli, audiéntes,	And the-disciples, hearing
cecidérunt in fáciem **suam,**	fell upon their face(s),
et timuérunt valde.	and feared greatly.
Et Jesus accéssit	And Jesus approached
et tétigit **eos**	and touched them
dixít-que **eis:**	and-said to-them:
Súrgite,	Get-up
et nolíte-timére.	and don't-be-afraid.
Levántes autem óculos **suos,**	And lifting their eyes,
vidérunt néminem,	they-saw nobody,
nisi Jesum solum.	except Jesus only.
Et descendéntibus-**illis**	And as-they-were-descending
de monte	from the-mountain

*** Hic is also an adverb meaning: here, in this place.**

Jesus præcépit **eis**	Jesus gave-a-warning to-them
dicens:	saying:
dixéritis visiónem	ye-shall-tell the-vision
némini	to-nobody
donec Fílius hóminis	until the-Son of-man
resúrgat a mórtuis.	rise from the-dead.

* * *

Study the above in the usual way, paying special attention to all words in thick type.

Now, in order to give you an opportunity to consolidate all you have learnt up till now, this and the two following Lectiones will introduce no further grammatical study. So let us make a brief review of our journey up to this point.

Our first step was to acquire a clear grasp of the process of naming things in Latin: i.e. nouns and their declensions. It is true that in the order of logic the noun is not the most important element of the sentence, but in the order of practical importance it must come first. We read in the book of Genesis that God brought all the creatures He had made to Adam " to see what he would call them, and whatever Adam called every living creature that was the name of it." Thus God's first gift to the creature He had made in his own likeness was the power to name things—a faint reflexion of his own divine power—and we Catholics should see to it that we make a right use of that gift by always calling things by their true names, not by some fancy nickname in order to be in tune with the passing fashion of the day. The Psalmist David must have realized all that is symbolized by a name, when he cried out: " O Lord our God, how wonderful is thy Name in the whole earth! "

The Latin custom of declining nouns will provide plenty of opportunity for the exercise of intelligence and judgement. Failure to recognize the case of a noun may prevent you from understanding the meaning of a whole sentence. Remember that one and the same inflexion may be used for different cases.

Look at these three sentences:—

Desidérium **ánimæ** ejus tribuísti ei = Thou hast granted him the desire *of his soul.*

Quómodo dícitis **ánimæ meæ**? = How is it that you say *to my soul?*

Justórum **ánimæ** in manu Dei sunt = *The souls* of the just are in the hand of God.

You see that the one form **ánimæ** is Genitive singular = *of the soul;* Dative singular = *to the soul;* and Nominative plural = *souls.* Be on your guard therefore against hasty conclusions and when in doubt always look for some other element in the sentence to provide the clue.

After the power to name things we may reasonably suppose that the second stage in the growth of language is the realization that certain objects concern one more intimately than others: are necessary say, for food or clothing, etc. Hence arises a claim to possession: **meus, mea, meum**—this claim being limited to the extent we have seen in Lectio III. The sense of possession brings the realization of one's own individuality which finds expression in a personal pronoun: EGO. Then follows the recognition that another, outside oneself, also claims possession of certain objects: **tuus, tua, tuum,** and with the recognition comes a sense of the personality of the claimant: TU. This claim must be respected also when the claimant is absent: **suus, sua, suum,** but in this case the sense of his personality is no longer so vivid as when he stands face to face. The absent one may figure in my mind simply as *he* or *she*: **is, ea**; or with greater distinction such as: *the person here present in my thoughts*: **hic, hæc**; or *that fellow you are talking about*: **iste**; or *that man over there*: **ille**; or again, with special emphasis, *that very man and no one else*; **ipse.** Therefore whereas one word will adequately express I, WE, THOU, YOU, a variety of words is necessary to express all the different ways in which the absent third person may figure in the mind. Admire the logic of Latin which recognizes all these shades of expression.

You have thus acquired four very important elements of speech; Nouns, Personal pronouns, Possessive Adjectives, Pronominal Adjectives. All are declined on the same principle, though following various models. Make sure you have thoroughly grasped the mechanism of declension and the five different models of noun declensions which include that of possessive adjectives. Revise the declension of personal pronouns and pronominal adjectives by constant reference to the tables on pp. 39 & 42. When these four elements are clear in your mind you will have covered a considerable and, be it said, the most arduous part of the road along which you wish to travel. So do not be in a hurry to press on, but read over and over again the first eight Lectiones, concentrating each time on some different point, in order to make sure it is thoroughly known. Then revise all the Vocabularies. This revision should be twofold: first cover up the English column, in order to make sure you really know the meaning of every Latin word; then do the contrary and see if you can, without hesitation, give the Latin of every English word. Until you can do this do not go further ahead. Revise also the directions for pronunciation and accentuation.

Before leaving this Lectio memorize the following aspiration:—

Dómine, Dóminus noster,
quam admirábile est nomen tuum
in universa terra!

LECTIO VII (séptima)

The seventh Lectio is the Gospel for Thursday in Passion Week. Read over the translation given in your Missal, learn the Vocabulary, then read the Latin text, first silently, then aloud.

In illo témpore: Rogábat Jesum quidam de Pharisæis, ut manducáret cum illo. Et ingréssus domum Pharisæi, discúbuit. Et ecce múlier quæ erat in civitáte peccátrix, ut cognóvit, quod accubuísset in domo Pharisæi, áttulit alabástrum unguénti; et stans retro secus pedes ejus, lácrymis cœpit rigáre pedes ejus, et capíllis cápitis sui tergébat, et osculabátur pedes ejus, et unguénto ungébat. Videns autem Pharisæus, qui vocáverat eum, ait intra se dicens: Hic si esset Prophéta, sciret útique, quæ et qualis est múlier, quæ tangit eum: quia peccátrix est. Et respóndens Jesus, dixit ad illum: Simon, hábeo tibi áliquid dícere. At ille ait: Magíster, dic. Duo debitóres erant cuídam fœneratóri: unus debébat denários quingéntos, et álius quinquagínta. Non habéntibus illis unde rédderent, donávit utrísque. Quis ergo eum plus díligit? Respóndens Simon, dixit: Æstimo quia is, cui plus donávit. At ille dixit ei: Recte judicásti. Et convérsus ad mulíerem, dixit Simóni: Vides hanc mulíerem? Intrávi in domum tuam: aquam pédibus meis non dedísti; hæc autem lácrymis rigávit pedes meos, et capíllis suis tersit. Osculum mihi non dedísti; hæc autem ex quo intrávit, non cessávit osculári pedes meos. Oleo caput meum non unxísti; hæc autem unguénto unxit pedes meos. Propter quod dico tibi: Remittúntur ei peccáta multa, quóniam diléxit multum. Cui autem minus dimíttitur, minus díligit. Dixit autem ad illam: Remittúntur tibi peccáta. Et cœpérunt qui simul accumbébant, dícere intra se: Quis est hic, qui étiam peccáta dimíttit? Dixit autem ad mulíerem: Fides tua te salvam fecit: vade in pace.

VOCABULARY

alabáster, tri, *m.*	alabaster box or phial	ah-lah-bah-stair
capíllus, i, *m.*	hair	kah-peel-looss
caput, cápitis, *n.*	head	kah-poot; kah-pee-teess
cívitas, civitátis, *f.*	city	chee-vee-tahss
débitor, óris, *m.*	debtor	day-bee-tor
denárius, ii, *m.*	penny	day-nah-ree-ooss
domus, us, *f.*	house	dom-ooss
fœnerátor (fæ) óris, *m.*	lender; creditor	fay-nay-rah-tor
lácryma, æ, *f.*	a tear	lah-kree-mah
ósculum, i, *n.*	a kiss	oss-koo-loom
peccátor, óris, *m.*	a sinner	peck-kah-tor
peccátrix, trícis, *f.*	a sinner	peck-kah-treeks
pes, pedis, *m.*	foot	pays; pay-deess
Pharisæus, i, *m.*	a Pharisee	fah-ree-sáy-ooss
unguéntum, i, *n.*	ointment; perfume	oon-gwen-toom

Now set to work on the construction in the usual way:—

In illo témpore	At that time
quidam de Pharisæis	a-certain-one among the-Pharisees
rogábat Jesum	asked Jesus
ut manducáret cum illo	that he-would-eat with him
et ingréssus domum	and having-entered the-house
Pharisæi	of-the-Pharisee
discúbuit.	he-sat-down-at-table.
Et ecce múlier, peccátrix,	And behold a-woman, a-sinner,
quæ erat in civitáte	who was in the-city
ut cognóvit	when she-knew
quod accubuísset	that he-had-sat-down
in domo Pharisæi	in the-Pharisee's house
áttulit alabástrum	brought an alabaster-phial
unguénti;	of-perfume;
et stans retro	and standing behind
secus pedes **ejus**,	at the-feet of-Him,
cœpit rigáre pedes **ejus**	began to-bathe the-feet of-Him
lácrymis	with-tears
et tergébat	and was-drying (them)
capíllis cápitis **sui**,	with-the-hairs of-her head,
et osculabátur	and she-began-to-kiss
pedes **ejus**	the-feet of-Him
et ungébat	and went-on-anointing (them)
unguénto.	with-the-perfume.
Pharisæus autem,	Now the-Pharisee,
qui vocáverat **eum**,	who had-invited Him,
videns,	seeing (this),
ait intra **se**, dicens:	spoke within himself, saying:
Si hic esset Prophéta	If this-man were a-Prophet
sciret útique	he-would-know surely
quæ et qualis múlier	who and what-kind-of woman
est quæ tangit **eum**,	is she-who touches him,
quia peccátrix est.	that she-is a-sinner.
Et Jesus respóndens,	And Jesus, answering (his thought)
dixit ad **illum**: Simon,	said to him: Simon,
hábeo áliquid dícere **tibi**,	I-have something to-say to-thee,
At **ille** ait:	And he (Simon) said:
Magíster, dic.	Master, say-it.
Duo debitóres erant	Two debtors there-were
cuídam fœneratóri*:	to a-certain lender:
unus debébat	the-one owed
quingéntos denários,	five-hundred pence,
et álius quinquagínta.	and the-other fifty.
Non-habéntibus-illis	They-not-having
unde rédderent	whence to-pay

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* Make a note of this construction: Latin does not say "I have" but "there is to *me*." **Est mihi liber**=A book is to me *meaning* there is a book belonging to me, where English would say: I have a book.

donávit utrísque.	he-remitted (the debt) to-both.
Quis ergo díligit **eum** plus?	Which therefore loves him most?
Simon respóndens dixit:	Simon, answering, said:
Æstimo quia **is**	I-suppose that he
cui plus donávit.	to-whom he-remitted most.
At ille dixit **ei:**	And He said to-him:
Recte judicásti.	Rightly thou-hast-judged.
Et convérsus ad mulíerem,	And having-turned to the-woman,
dixit Simóni:	He-said to-Simon:
Vides **hanc** mulíerem?	Dost-thou-see this woman?
Intrávi in domum **tuam:**	I-entered into thy house:
non dedísti aquam	thou-gavest not water
pédibus-**meis;**	for-my-feet;
hæc autem lácrymis	but she with-tears
rigávit pedes **meos**	has-bathed my feet
et tersit capíllis **suis.**	and dried (them) with-her-hairs.
Non-dedísti **mihi**	Thou-didst-not-give me
ósculum;	the-greeting-kiss;
hæc autem	but she
ex-quo intrávit	from-the-moment she-entered
non-cessávit osculári	has-not-ceased to-kiss
pedes **meos.**	my feet.
Non-unxísti caput **meum**	Thou-didst-not-anoint my head
óleo;	with oil;
hæc autem	but she
unxit pedes **meos**	has-anointed my feet
unguénto.	with precious-perfume.
Propter quod dico **tibi:**	Because-of this I-say to-thee:
Peccáta multa	Many sins
remittúntur **ei**	are-forgiven (to) her
quóniam diléxit multum.	because she-has-loved much.
Díligit autem minus	But he-loves less
cui minus dimíttitur.	to-whom less is-forgiven.
Dixit autem ad illam:	And He-said to her:
peccáta remittúuntur **tibi.**	(Thy) sins are-forgiven (to) thee.
Et qui accumbébant	And they-who were-sitting
simul	with-him
cœpérunt dícere **intra se:**	began to-say within themselves:
Quis est **hic**	Who is this-man
qui étiam dimíttit peccáta?	who even forgives sins?
Dixit autem ad mulíerem:	But He-said to the-woman:
Fides **tua** fecit **te** salvam:	Thy faith has made thee safe:
vade in pace.	**go in peace.**

Vade in pace.

LECTIO VIII (octáva)

For the eighth reading we return to the Old Testament. Look up Holy Saturday again and turn to the third Prophecy. Read the English translation attentively so as to fix all the details of the story vividly in your mind. Then after having learnt the Vocabulary, read the Latin text, first silently, then aloud, aiming always at perfect pronunciation. After this preparation you will be ready to start on the construction.

In diébus illis: Tentávit Deus Abraham, et dixit ad eum: Abraham, Abraham. At ille respóndit: Adsum. Ait illi: Tolle fílium tuum unigénitum, quem díligis, Isaac, et vade in terram visiónis: atque ibi ófferes eum in holocáustum super unum móntium, quem monstrávero tibi. Igitur Abraham de nocte consúrgens, stravit ásinum suum, ducens secum duos júvenes, et Isaac fílium suum. Cumque concidísset ligna in holocáustum, ábiit ad locum, quem præcéperat ei Deus.

Die autem tértio, elevátis óculis, vidit locum procul: dixítque ad púeros suos: Expectáte hic cum ásino: ego et puer illuc usque properántes, postquam adoravérimus, revertémur ad vos. Tulit quoque ligna holocáusti, et impósuit super Isaac fílium suum: ipse vero portábat in mánibus ignem et gládium.

Cumque duo pérgerent simul, dixit Isaac patri suo: Pater mi. At ille respóndit: Quid vis, fili? Ecce, inquit, ignis et ligna: ubi est víctima holocáusti? Dixit autem Abraham: Deus providébit sibi víctimam holocáusti, fili mi.

Pergébant ergo páriter: et venérunt ad locum, quem osténderat ei Deus, in quo ædificávit altáre, et désuper ligna compósuit: cumque alligásset Isaac fílium suum, pósuit eum in altáre super struem lignórum. Extendítque manum, et arrípuit gládium, ut immoláret fílium suum. Et ecce Angelus Dómini de cælo clamávit, dicens: Abraham, Abraham. Qui respóndit: Adsum. Dixítque ei: Non exténdas manum tuam super púerum, neque fácias illi quidquam: nunc cognóvi quod times Deum, et non pepercísti unigénito fílio tuo propter me. Levávit Abraham óculos suos, vidítque post tergum aríetem inter vepres hæréntem córnibus, quem assúmens óbtulit holocáustum pro fílio. Appellavítque nomen loci illíus, Dóminus videt. Unde usque hódie dícitur: In monte Dóminus vidébit.

Vocávit autem Angelus Dómini Abraham secúndo de cælo, dicens: Per memetípsum jurávi, dicit Dóminus: quia fecísti hanc rem, et non pepercísti fílio tuo unigénito propter me, benedícam tibi et multiplicábo semen tuum sicut stellas cæli, et velut arénam, quæ est in líttore maris: possidébit semen tuum portas inimicórum suórum, et benedicéntur in sémine tuo omnes gentes terræ, quia

obedísti voci meæ. Revérsus est Abraham ad púeros suos, abierúntque Bersabée simul, et habitávit ibi.

VOCABULARY

altáre, altáris, *n.*	altar	ahl-tah-ray
aréna, æ, *f.*	sand	ah-ray-nah
áries, aríetis, *m.*	ram	ah-ree-ays
ásinus, i, *m.*	ass	ah-see-nooss
gládius, ii, *m.*	sword	glah-dee-ooss
holocáustum, i, *n.*	burnt-offering	oll-ock-ow-stoom*
ignis, is, *m.*	fire	ee-n'yeess
júvenis, is, *m.*	a youth	yoo-vay-neess
lignum, i, *n.*	wood	lee-n'yoom
littus, líttoris, *n.*	shore	leet-toos
locus, i, *m.*	place	lock-ooss*
semen, séminis, *n.*	seed; race	say-men
strues, struis, *f.*	pile	stroo-ays
tergum, i, *n.*	back	tair-goom
vepres, vepris, *m.*	brier; bush	vay-prays
víctima, æ, *f.*	sacrificial animal	veek-tee-mah

In diébus illis	In those days
Deus tentávit Abraham	God tried Abraham
et dixit ad eum:	and said to him:
Abraham, Abraham.	Abraham, Abraham.
At ille respóndit: Adsum.	and he replied: Here-I-am.
Ait illi: Tolle Isaac,	He-said to-him: Take Isaac,
fílium tuum unigénitum,	thy only son,
quem díligis	whom thou-lovest
et vade in terram visíonis:	and go into the-land of-vision:
atque ibi	and there
ófferes eum in holocáustum	thou-shalt-offer him for a holocaust
super unum móntium	upon one of-the-mountains
quem monstrávero	which I-shall-have-pointed-out
tibi.	to-thee.
Igitur Abraham, consurgens	Therefore A. rising
de-nocte,	by-night,
stravit ásinum suum,	saddled his ass,
ducens secum duos júvenes	taking with-him two lads
et Isaac fílium suum.	and Isaac, his son.
Cumque (=et cum)	And when
concidísset ligna	he-had-cut sticks-of-wood
in holocáustum	for the-burnt-offering
ábiit ad locum	he-went to the-spot
quem Deus præcéperat	which God had-commanded
ei.	to-him.
Die tértio autem	Now on-the-third-day

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* CAUTION—Re-read the note on page 21.

elevátis óculis,	with-eyes raised-up,
vidit locum procul	he-saw the-place afar
dixítque (=et dixit)	and he-said
ad púeros suos:	to his lads:
expectáte hic cum ásino:	wait here with the-ass
ego et puer	I and my-boy
properántes usque illuc	hastening to yonder-spot
postquam adoravérimus,	after we-shall-have-worshipped
revertémur ad vos.	will-return to you.
Tulit quoque ligna	And he-took the-sticks
holocáusti	for-the-holocaust
et impósuit super Isaac,	and laid (them) upon Isaac,
fílium suum:	his son:
ipse vero portábat in mánibus	but he-himself carried in his-hands
ignem et gládium.	fire and a-sword.
Cumque duo pérgerent	And-as the-two went-forward
simul,	together,
Isaac dixit patri-suo:	Isaac said to-his-father:
Pater mi,	Father mine,
At ille respóndit:	And he answered;
Quid vis, fili?	What wilt-thou, son?
Ecce, inquit, ignis et ligna:	Behold, said-he, fire and wood:
ubi est víctima	where is the-victim
holocáusti?	for-the-offering?
Abraham autem dixit: Fili mi,	And Abraham said: My son,
Deus providébit sibi	God will-provide for-himself
victimam holocáusti.	a-victim for-the-offering.
Ergo pergébant páriter;	So they-went-on together;
et venérunt ad locum,	and came to the-place,
quem Deus osténderat ei,	which God had-shown to-him,
in quo ædificávit altáre	in which he-built an-altar
et compósuit ligna désuper:	and arranged the-wood upon-it:
cumque alligásset Isaac,	and-when he-had-bound Isaac,
fílium suum,	his son,
pósuit eum in altáre	he-laid him on the-altar
super struem lignórum.	upon the-pile of-sticks,
Extendítque manum	and-he-stretched-forth his-hand
et erípuit gládium	and seized the-sword
ut immoláret fílium suum.	that he-might-immolate his son.
Et ecce Angelus Dómini	And behold an-Angel of-the-Lord
clamávit de cœlo, dicens:	cried-out from Heaven, saying:
Abraham, Abraham,	Abraham, Abraham,
Qui respóndit: Adsum.	And-he replied: Here-I-am.
Dixítque ei:	And-he-said to-him:
Non-exténdas manum tuam	Stretch-not-forth thy hand
super púerum,	upon the-boy,
neque fácias quidquam illi:	neither do anything to-him:
Nunc cognóvi quod times Deum,	Now I-know that thou-fearest God,

et non-pepercísti unigénito fílio tuo	and hast-not-spared thine only son
propter me.	because-of me.
A. levávit oculos suos,	A. lifted-up his eyes,
vidítque post tergum	and-saw behind his-back
arietem hærentem	a-ram adhering
córnibus	by-the-horns
inter vepres,	among the briers,
quem assúmens	which taking,
óbtulit holocáustum	he-offered as-a-holocaust
pro fílio.	in-the-place-of his-son
Appellavítque nomen	And-he-called the-name
illíus loci	of-that place
Dóminus videt.	The-Lord seeth.
Unde usque hódie dícitur;	Whence till to-day it-is-said:
Dóminus vidébit in monte.	The-Lord will-see in the-mountain.
Angelus Dómini autem	And the-Angel of-the-Lord
vocávit Abraham secúndo	called A. a-second-time
de cælo, dicens:	from heaven, saying:
Dóminus dicit:	The-Lord says:
Jurávi per memetípsum	I-have-sworn by my-own-self
quia fecísti hanc rem	because thou-hast-done this thing
et non-pepercísti	and hast-not-spared
fílio tuo unigénito	thy only son
propter me,	for my sake,
benedícam tibi	I-will-bless thee
et multiplicábo semen tuum	and will-multiply thy race
sicut stellas cæli,	as the-stars of-Heaven,
et velut arénam	and as the-sand
quæ est in-líttore-maris;	that is on-the-sea-shore;
semen tuum possidébit	thy race shall-possess
portas inimicórum-suórum,	the-gates of-their-enemies,
et omnes gentes terræ	and all the-nations of-the-earth
benedicéntur	shall-be-blessed
in sémine-tuo,	through one-of-thy-race *
quia obedísti voci meæ.	because thou-hast-obeyed my voice.
Abraham revérsus-est	Abraham returned
ad púeros suos,	to his lads,
abierúntque simul	and-they-went together
Bersabée	to Bersabee
et habitávit ibi.	and he-dwelt there.

Read through the Latin text once more, paying special attention to all the pronouns and adjectives. Verify any of which you may be doubtful.

Then go back to the beginning and read steadily through these eight Lectiones.

Deus providébit.

---

* Christ.

LECTIO IX (nona)

The ninth Lectio is the Gospel for the seventh Sunday after Pentecost. Follow your usual routine of preparation before beginning to study the Latin text and construction.

In illo témpore: Dixit Jesus discípulis suis: Atténdite a falsis prophétis, qui véniunt ad vos in vestiméntis óvium, intrínsecus autem sunt lupi rapáces: a frúctibus eórum cognoscétis eos. Numquid cólligunt de spinis uvas, aut de tríbulis ficus? Sic omnis arbor bona fructus bonos facit; mala autem arbor malos fructus facit. Non potest arbor bona malos fructus fácere: neque arbor mala bonos fructus fácere. Omnis arbor, quæ non facit fructum bonum, excidétur, et in ignem mittétur. Igitur ex frúctibus eórum cognoscétis eos. Non omnis, qui dicit mihi: Dómine, Dómine, intrábit in regnum cælórum: sed qui facit voluntátem Patris mei, qui in cælis est, ipse intrábit in regnum cælórum.

VOCABULARY

ficus, us, *f.*	fig-tree; fig	fee-kooss
lupus, i, *m.*	wolf	loo-pooss
mácula, æ, *f.*	spot; stain	mah-koo-lah
spina, æ, *f.*	thorn	spee-nah
tríbulus, i, *m.*	thistle	tree-boo-looss
vestiméntum, i, *n.*	garment	vess-tee-men-toom
uva, æ, *f.*	grape; bunch of grapes	oo-vah

Atténdite a	Beware of
falsis prophétis	false prophets
qui véniunt ad vos	who come to you
in vestiméntis óvium,	in sheep's garments
intrínsecus autem	but inwardly
sunt lupi **rapáces:**	are greedy wolves:
cognoscétis eos	you-will-know them
a frúctibus eórum.	from the-fruits of-them.
Numquid cólligunt **uvas**	Do men-gather grapes
de spinis,	from thorns,
aut ficus	or figs
de tríbulis?	from thistles?
Sic **omnis** arbor **bona**	So every good tree
facit fructus **bonos;**	produces good fruits,
mala autem arbor	but a-bad tree
facit fructus **malos**	produces bad fruits.

Arbor **bona**	A-good tree
non-potest fácere	cannot produce
fructus **malos**:	bad fruits:
neque arbor **mala**	neither a-bad tree
fácere fructus **bonos.**	produce good fruits.
Omnis arbor quæ	Every tree which
non-facit fructum **bonum**	does-not-produce good fruit
excidétur et mittétur	shall-be-cut-down and shall-be-cast
in ignem.	into the-fire.
Igitur cognoscétis eos	Therefore you-will-know them
ex frúctibus eórum.	from the-fruits of-them.
Non **omnis** qui dicit mihi:	Not everyone who says to-me:
Dómine, Dómine,	Lord, Lord,
intrábit in regnum	shall-enter into the-kingdom
cælórum,	of-the-heavens,
sed qui facit	but he-who does
voluntátem Patris mei	the-Will of-my Father
qui est in cælis,	who is in the-heavens,
ipse intrábit	he (and no other) shall-enter
in regnum	into the-kingdom
cælórum.	of-the-heavens.

* * *

ADJECTIVES

In this short passage from St. Matthew's Gospel Our Lord is speaking about two different kinds of trees: good trees, producing excellent fruit, and bad trees producing poor quality fruit. You see that the word *bona* or *mala* added to *arbor* immediately enlarges your conception of the tree in question. The added word draws a sharp distinction between two different qualities of trees; the one good, the other bad. Other words might be added: large, small, beautiful, ugly, fertile, barren, etc. Such a word, added to the name of any person or thing to describe it more fully or enlarge one's idea of it in any way is called an **adjective.** There are several kinds of adjectives, some of which you have already met with. Those we are now going to study are called qualifying adjectives, because they refer to some abstract quality—such as goodness or badness—in the person or thing named by the noun. You see then that an adjective does not exist independently but always postulates the existence of a noun, either expressed or understood. This must be self evident; there is no call to use a descriptive word unless there be something to describe.

This fact places the adjective in a state of dependence which brings about certain limitations known as agreement. In Latin an adjective agrees with the noun it refers to in three respects: gender, number and case. Read over again the remarks on **meus, mea, meum** on p. 30, and lodge this fact of agreement firmly in your memory

Non potest arbor bona malos fructus fácere.

bona is feminine, singular, nominative, to agree with **arbor.**
malos is masculine, plural, accusative, to agree with **fructus.**
There are two great classes of adjectives *:—

Class I, all those which have their genitive singular in **i** *m.* **æ** *f.* **i** *n.*; i.e. they belong to the first and second declensions.

Class II, all those which have their genitive singular for the three genders in **is**; i.e. they belong to the third declension.

You have therefore nothing new to learn about the declensions of adjectives, but merely to retain the following points:—

CLASS I ADJECTIVES

1. In this class the most numerous are those of the **us, a, um** type:

bonus *m.* **bona** *f.* **bonum** *n.*

Adjectives of this type—and these only—have a masculine singular Vocative ending in **e** like Dóminus:—

Bone Jesu = O good Jesu.
Sancte Pater = O holy Father.

2. Other adjectives in this class are similar to the nouns ending in **er** of the second declension, i.e., certain drop the vowel **e** in all but the Nominative masculine singular, others retain it. Here are a few examples of each:—

(a) drop e

Model:	**MAGISTER**	**TERRA**	**VERBUM**	
	æger	**ægra**	**ægrum**	= sick
	niger	**nigra**	**nigrum**	= black
	piger	**pigra**	**pigrum**	= idle
	pulcher	**pulchra**	**pulchrum**	= beautiful
	sacer	**sacra**	**sacrum**	= sacred

(b) retain e

Model:	**PUER**	**TERRA**	**VERBUM**	
	asper	**áspera**	**ásperum**	= rough
	liber	**líbera**	**líberum**	= free
	miser	**mísera**	**míserum**	= wretched
	prosper	**próspera**	**prósperum**	= prosperous
	tener	**ténera**	**ténerum**	= tender; young

CLASS II ADJECTIVES

1. Adjectives of this class follow the third declension for all genders:—

The Ablative singular ends in **i**, except in a few cases where it ends in **e.**

Some have Genitive plural **um,** others **ium.**

---

* Pronominal adjectives are not included in the above classification, as they form a class apart.

2. These adjectives fall into three groups with respect to their Nominative singular:—
   (a) those of *three* different endings: masculine, feminine, neuter.
   (b) those of *two* different endings: 1: masculine and feminine, 2: neuter.
   (c) those of *one* single ending for all three genders.

Here are a few examples:—

(a)

m.	*f.*	*n.*		
acer	**acris**	**acre**	=sharp	(Gen. sing. **acris**)
celer	**céleris**	**célere**	=rapid	(,, ,, **céleris**)
salúber	**salúbris**	**salúbre**	=healthy	(,, ,, **salúbris**)

(b)

m. & f.	*n.*		
fortis	**forte**	=strong	(Gen. sing. **fortis**)
débilis	**débile**	=weak	(,, ,, **débilis**)
húmilis	**húmile**	=humble	(,, ,, **húmilis**)
símilis	**símile**	=similar	(,, ,, **símilis**)
omnis	**omne**	=all; every	(,, ,, **omnis**)

(c)

m. f. n.			
dives	=rich	(Gen. sing. **dívitis**);	Abl. sing. **dívite**
pauper	=poor	(,, ,, **páuperis**)	,, ,, **páupere**
prudens[*]	=prudent	(,, ,, **prudéntis**)	
rapax	=greedy	(,, ,, **rapácis**)	
vetus	=old	(,, ,, **véteris**);	Abl. sing. **vétere**

You see that all this gives you nothing entirely new to learn. Simply remember the two classes of adjectives and the rules of agreement. The lists of words will recall any peculiarity. Then if doubtful about any adjective you may meet just refer to these pages.

Now go back and read the Lectio over again, considering carefully all adjectives printed in thick type. Next, at your leisure, read through once more all the previous Lectiones and hunt out all the adjectives. See if you can arrange them according to their class. Before concluding your study of this Lectio memorize the following ejaculation:—

Tota pulchra es, O María,
et mácula originális
non est in te.

---

[*] An Adjective ending in **ens** *may* have Abl. sing. **e** if it refers to a *person*, but this is not obligatory unless the adjective is used as a noun. Thus you may find: **Cum magistro sapiénte** *or* **sapiénti**=with a wise master, but **Cum sapiénte**=with a wise person.

When such an adjective refers to a *thing* the Abl. sing. ends in **i**=**consilio prudénti**= by prudent counsel.

LECTIO X (décima)

The tenth Lectio is the Gospel for the nineteenth Sunday after Pentecost. After a careful reading of the English translation, learn the Vocabulary, then read the Latin text aloud, paying great attention to the pronunciation and accentuation. Next read it silently and see how much of it you can understand before beginning to study the construction.

In illo témpore: Loquebátur Jesus princípibus sacerdótum, et Pharisæis, in parábolis, dicens: Símile factum est regnum cælórum hómini regi qui fecit núptias fílio suo. Et misit servos suos vocáre invitátos ad núptias, et nolébant veníre. Iterum misit álios servos, dicens: Dícite invitátis: Ecce prándium meum parávi, tauri mei, et altília occísa sunt, et ómnia paráta: veníte ad núptias. Illi autem neglexérunt: et abiérunt, álius in villam suam, álius vero ad negotiatiónem suam: réliqui vero tenuérunt servos ejus, et contuméliis affectos occidérunt. Rex autem cum audísset, irátus est; et missis exercítibus suis, pérdidit homicídas illos, et civitátem illórum succéndit. Tunc ait servis suis: Núptiæ quidem parátæ sunt, sed qui invitáti erant, non fuérunt digni. Ite ergo ad éxitus viárum, et quoscúmque invenéritis, vocate ad núptias. Et egréssi servi ejus in vias, congregavérunt omnes, quos invenérunt, malos et bonos: et implétæ sunt núptiæ discumbéntium. Intrávit autem rex ut vidéret discumbéntes, et vidit ibi hóminem non vestítum veste nuptiáli. Et ait illi: Amíce, quómodo huc intrásti, non habens vestem nuptiálem? At ille obmútuit. Tunc dixit rex minístris: Ligátis mánibus, et pédibus ejus, míttite eum in ténebras exterióres: ibi erit fletus, et stridor déntium. Multi enim sunt vocáti, pauci vero elécti.

VOCABULARY

amícus, i, *m.*	friend	ah-mee-koos
contumélia, æ, *f.*	insult	kon-too-may-lee-ah
dens, dentis, *m.*	tooth	dens, den-teess
exércitus, us, *m.*	army; body of soldiers	ecks-air-chee-tooss
fletus, us, *m.*	weeping	flay-tooss
homicída, æ, *m.*	murderer	om-ee-chee-dah
minister, tri, *m.*	servant	mee-nee-stair
negotiátio, onis, *f.*	merchandise	nay-got-see-aht-see-o
prándium, ii, *n.*	banquet	prahn-dee-oom
princeps, príncipis, *m.*	chief	preen-cheps
sacérdos, otis, *m.*	priest	sah-chair-doss
servus, i, *m.*	slave	sair-vooss
stridor, oris, *m.*	a harsh sound	stree-dor
taurus, i, *m.*	bull	tow-rooss
vestis, vestis, *f.*	garment	vess-teess
via, æ, *f.*	way; road	vee-ah
éxitus, us, *m.*	exit; end	ecks-ee-tooss
villa, æ, *f.*	farm	veel-lah

Jesus loquebátur	Jesus was-speaking
princípibus sacerdótum	to the-chiefs of-the-priests
et Pharisæis	and to-the-Pharisees
in parábolis, **dicens:**	in parables, saying:
Regnum cælórum	The-kingdom of-the-heavens
factum est símile	is made similar
hómini regi	to-a-man, king
qui fecit núptias	who made a-marriage-feast
fílio suo.	for-his son.
Et misit servos suos	And he-sent his servants
vocáre **invitátos** ad núptias	to-call the-invited-ones to the-feast,
et nolébant veníre.	and they-would-not come.
Iterum	Again
misit álios servos, **dicens**	he-sent other servants, saying:
Dícite **invitátis**	Say to-the-invited-ones
Ecce parávi prándium meum,	See, I-have-prepared my banquet,
tauri mei et altília	my bulls and my fatlings
occísa sunt,	are killed,
et ómnia **paráta,**	and all-things prepared,
veníte ad núptias.	come to the-feast.
Illi autem neglexérunt:	But they neglected:
et abiérunt,	and went-off,
álius in villam suam,	one to his farm,
álius vero ad negotiatiónem suam:	and another to his business:
réliqui vero	and the-rest
tenuérunt et occidérunt	seized and killed
servos ejus,	his servants,
afféctos contuméliis.	overwhelmed with-insults (having first overwhelmed them with insults)
Cum autem rex audísset	Now when the-king had-heard (this)
irátus est	he-was angry
et, missis-exercítibus-suis,	and, his-troops-having-been-sent,
pérdidit illos homicídas,	he-destroyed those murderers,
et succéndit civitátem illórum.	and burned the-city of-them.
Tunc ait servis suis:	Then he-said to-his servants:
Núptiæ quidem parátæ sunt	The-wedding-feast indeed is ready
sed qui **invitáti** erant	but they-who had-been invited
non-fuérunt digni.	have-not-been worthy.
Ite ergo	Go therefore
ad éxitus-viárum,	to the-highways,
et vocáte ad núptias	and call to the-feast
quoscúmque invenéritis.	whomsoever you-shall-find.

Et servi ejus	And the-servants of-him
egréssi in vias,	having-gone-out to the-highways,
congregavérunt omnes	gathered all
quos invenérunt	whom they-found
malos et bonos;	bad and good;
et núptiæ **implétæ** sunt	and the-feast was filled
discumbéntium.	with-those-sitting-at-table.
Rex autem intrávit	Now the-king went-in
ut vidéret	that he-might-see
discumbéntes,	those-sitting-at-table,
et vidit ibi hóminem	and saw there a-man
non **vestítum**	not clothed
veste nuptiáli.	with-the-wedding garment.
Et ait illi: Amíce,	And he-said to-him: O-friend,
quómodo intrásti huc,	how didst-thou-enter here,
non **habens** vestem nuptiálem?	not having the-wedding garment?
At ille obmútuit.	But he kept-silent.
Tunc rex dixit	Then the-king said
minístris:	to-the-attendants:
Míttite eum,	Cast him,
mánibus et pédibus **ligátis,**	with-hands and feet bound,
in ténebras exterióres:	into exterior darkness:
ibi erit fletus	there shall-be weeping
et stridor déntium.	and gnashing of-teeth.
Multi enim sunt vocáti,	For many are called,
pauci vero **elécti.**	but few chosen.

* * *

PARTICIPLES

Attached to adjectives and acting like them are certain words known as **Participles** (parts of a verb). Though participles belong to the great family of Verbs, yet they follow the same methods of action as Adjectives.

This Lectio offers several examples of Participles, all of which are printed in thick type so that you may recognize them easily. Like Adjectives they can be divided into two classes:—

Class I. Past Participles (so called because they have to do with past time). These all follow the *us, a, um* model: **vocátus, a, um** = having-been-called.

Class II. Present Participles (so called because they have to do with present time). These all end in *ns* in the Nominative singular, and are declined like the adjective *prudens*: **dicens, dicéntis**=saying (Abl. sing. **e**).

Both classes of Participles agree in the same way as adjectives:—

Núptiæ parátæ sunt.

paratæ, feminine, plural, Nominative, agrees with *núptiæ*.

Jesus loquebátur dicens.

dicens, Nominative singular, agrees with *Jesus*.

You will learn more about Participles when you come to study Verbs. For the present be content to recognize these two kinds when you come across them, and to be able to distinguish them as Class I or II. The translation will always give you the exact meaning.

Now go back to the beginning and read steadily through the Latin text of all ten Lectiones, trying to pick out all the Adjectives and Participles. Before leaving this Lectio memorize the following ejaculation:

O clemens, O pia,
O dulcis Virgo María!

LECTIO XI (undécima)

The eleventh Lectio is the Gospel for Tuesday of the first week in Lent. Usual preparation, not neglecting pronunciation and accentuation. You should be almost perfect in this by now.

In illo témpore: Cum intrásset Jesus Jerosólymam, commóta est univérsa cívitas dicens: Quis est hic? Pópuli autem dicébant: Hic est Jesus Prophéta, a Názareth Galilææ. Et intrávit Jesus in templum Dei, et ejiciébat omnes vendéntes et eméntes in templo, et mensas nummulariórum, et cáthedras vendéntium colúmbas

evértit: et dicit eis: Scriptum est: Domus mea domus oratiónis vocábitur: Vos autem fecístis illam spelúncam latrónum. Et accessérunt ad eum cæci et claudi in templo: et sanávit eos. Vidéntes autem príncipes sacerdótum et scribæ mirabília quæ fecit, et púeros clamántes in templo et dicéntes: Hosánna fílio David; indignáti sunt, et dixérunt ei: Audis quid isti dicunt? Jesus autem dixit eis: Utique. Numquam legístis: quia " Ex ore infántium et lacténtium perfecísti laudem?* " Et relíctis illis, ábiit foras extra civitátem in Bethániam, ibíque mansit.

VOCABULARY

cáthedra, æ, *f.*	seat	kah-tay-drah
colúmba, æ, *f.*	dove	koll-oom-bah
domus, us, *f.*	house	dom-ooss
dux, ducis, *m.*	leader	dooks
fortitúdo, túdinis, *f.*	strength	for-tee-too-do
infans, fántis,	babe	een-fahns
jánua, æ, *f.*	door	yah-noo-ah
latro ónis, *m.*	thief	lah-tro
laus, laudis, *f.*	praise	lowss; low-deess
mensa, æ, *f.*	table	men-sah
nummulárius, ii, *m.*	money-changer	noom-moo-lah-ree-ooss
os, oris, *n.*	mouth	oss; o-reess
procónsul, ulis, *m.*	proconsul	pro-kon-sool
scriba, æ, *m.*	clerk	skree-bah
spelúnca, æ, *f.*	cave; den	spay-loon-kah
vinum, i, *n.*	wine	vee-noom
cæcus, a, um	blind	chay-koos
claudus, a, um	lame	clow-doos
commótus, a, um	excited	kom-mot-oos
defúnctus, a, um	dead	day-foonk-tooss
indignátus, a, um	indignant	een-dee-n'yah-tooss
invisíbilis, e	invisible	een-vee-see-bee-leess
mirábilis, e	wonderful	mee-rah-bee-leess
agens (éntis)	doing	ah-jens
clamans (ántis)	crying out	klah-mahns
defíciens (éntis)	lacking	day-fee-chee-ens
díligens (éntis)	loving	dee-lee-jens
emens (éntis)	buying	ay-mens
lactens (éntis)	suckling	lahk-tens
sperans (ántis)	hoping	spay-rahns
vendens (éntis)	selling	ven-dens
nóxius, a, um	harmful	nocks-ee-oos
relíctus, a. um	forsaken	ray-leek-toos
univérsus, a, um	whole	oo-nee-vair-sooss
nil timeámus	Let us fear nothing	neel tee-may-ah-mooss

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*A quotation from Ps. 8.

Cum Jesus intrásset Jerosólymam	When Jesus had-entered Jerusalem
univérsa cívitas commóta est	the-whole city was excited
dicens: Quis est hic?	saying: Who is this?
Pópuli autem dicébant:	And the-people said:
Hic est Jesus Prophéta,	This is Jesus the-Prophet
a Názareth Galilæ-æ.	from Nazareth of-Galilee.
Et Jesus intrávit	And Jesus entered
in templum Dei,	into the-temple of-God,
et ejiciébat	and began-to-cast-out
omnes **vendéntes**	all selling
et **eméntes**	and buying
in templo,	in the-temple,
et evértit	and overturned
mensas nummulariórum	the-tables of-the-money-changers
et cáthedras	and the-seats
vendéntium colúmbas:	of-those-selling doves:
et dicit eis:	and He-said to-them
Scriptum est:	It-is written:
Domus mea vocábitur	My House shall-be-called
domus oratiónis:	the-house of-worship:
vos autem fecístis illam	but *you*-have-made it
spelúncam latrónum.	a-den of-thieves.
Et cæci et claudi	And the-blind and the-lame
accessérunt ad eum	came to Him
in templo:	in the-temple:
et sanávit eos.	and He-healed them.
Príncipes sacerdótum autem	Now the-chiefs of-the-priests
et scribæ	and the-clerks
vidéntes mirabília quæ fecit,	seeing the-wonders which He-did,
et púeros in templo	and the-children in the-temple
clamántes et dicéntes:	crying-out and saying:
Hosánna fílio David,	Hosanna to-the-Son of-David,
indignáti sunt,	were indignant,
et dixérunt ei:	and said to-Him:
Audis quid isti dicunt?	Hearest-thou what these say?
Jesus autem dixit eis:	And Jesus said to-them:
Utique.	Certainly.
Numquam-legístis: quia	Have-you-never-read: that
" Ex ore infántium	" Out-of the-mouth of-babes
et lacténtium	and of-sucklings
perfecísti laudem? "	Thou-hast-perfected Praise?
Et, **relíctis-illis,**	And, they-having-been-left,
ábiit-foras extra civitátem	He-went-forth outside the-city
in Bethániam,	into Bethany,
ibí-que mansit.	and there He-remained.

* * *

ADJECTIVES AND PARTICIPLES USED AS NOUNS

Adjectives and Participles are frequently used in Latin as the equivalent of nouns, thus:—

boni (*m.* pl.)	= good people
bonum (*n.*)	= a good thing
bona (*n.* pl.)	= good things; goods; possessions

When used in this way a noun is always *understood*, and the adjective or participle agrees with this unexpressed noun in gender, number and case:—

Ecce **defúnctus** efferebátur = Behold, *a dead-man* was-carried-out.

Misit servos suos vocáre **invitátos** = He sent his servants to-call *the-invited-ones*.

Diligéntibus te **bona** invisibília præparásti = *For-those-loving* Thee, Thou-hast-prepared invisible *good-things*.

Deus, in te **sperántium** fortitúdo es = O God, Thou-art the strength *of-those-hoping* in Thee.

defúnctus stands for *vir defúnctus*. Had the deceased person been a woman we should have had *defúncta*.

Invitátos masculine, plural, accusative, agrees with the unexpressed word *hómines*, which includes men, women and everybody.

Diligéntibus is the dative plural of díligens = *in the act of loving*, and therefore means: to *or* for those persons who are actually loving.

Sperántium is the Genitive plural of *sperans* = in the act of hoping.

In English we can use an adjective substantively: (i.e. as the equivalent of a noun), only in the collective sense: the blind, the lame, etc. In the singular or plural this usage is impossible. We cannot say: a lame, two lames; but Latin can. Neither have we any single word capable of rendering the full force of *diligéntibus* which shows at the same time both the act and the agent.

When the unexpressed noun stands for a thing, or things in general the neuter gender is always used, thus:—

omne nóxium = every harmful-thing

quæ mea sunt = those-things-which are mine; my possessions

"**Bonórum meórum non eges**" = Thou-needest not my goods.

THE ABLATIVE ABSOLUTE

In order to complete your knowledge of nouns and the words that may accompany them, you must now be introduced to a very common Latin construction known as the **Ablative Absolute.** This is a phrase of two or three words which have no grammatical connexion with the rest of the sentence, but which stand alone, generally between two commas. (*Absolútus* means *loosed from*). Such a phrase consists of a noun—or pronoun—accompanied by (*a*) another noun, (*b*) an adjective, or (*c*) a participle, both words in the Ablative case. Their function is to present some circumstance that accompanies or explains the action of the principal verb of the sentence. A few examples will make this clear:—

Gallióne procónsule Archájæ, insurrexérunt Júdæi in Paulum = *Gallio being Proconsul* of Achaia, (when G. was P.) the Jews rose up against Paul.

Venit Jesus, **jánuis clausis,** et stetit in médio = Jesus came, *the doors having been shut,* and stood in the midst.

Deficiénte vino, dicit mater Jesu ad eum = *The wine failing,* the mother of Jesus said to Him.

Relíctis illis, ábiit foras extra civitátem = *they having been left,* He went forth out of the city.

We have in English a construction which somewhat resembles this use of Ablative Absolute and which may help you to understand it better. Here are two examples:—

This done, he went away.

Things being as they are, I cannot promise you this.

You will find instances of Ablative Absolute in—

LECTIO V **Accéptis lampádibus;** Moram autem **faciénte sponso.**
LECTIO VI Adhuc **eo loquénte; Descendéntibus illis** de monte.
LECTIO VII Non **habéntibus illis;**
LECTIO VIII **Elevátis óculis.**
LECTIO X **Missis exercítibus suis; Ligátis mánibus et pédibus.**

Go back and read very carefully the passages in which these phrases occur and satisfy yourself as to the manner of their construction and their function in the sentence.

Before leaving this Lectio memorize the following inspiring motto:—

Christo duce, nil
timeámus.

LECTIO XII (duodécima)

The twelfth Lectio is the Gospel for the sixteenth Sunday after Pentecost. Memorize all new words before beginning to study it.

Cum intráret Jesus in domum cujúsdam príncipis Pharisæórum sábbato manducáre panem, et ipsi observábant eum. Et ecce homo quidam hydrópicus erat ante illum. Et respóndens Jesus, dixit ad Legisperítos et Pharisæos, dicens: Si licet sábbato curáre? At illi tacuérunt. Ipse vero apprehénsum sanávit eum, ac dimísit. Et respóndens ad illos, dixit: Cujus vestrum ásinus aut bos in púteum cadet, et non contínuo éxtrahet illum die sábbati? Et non póterant ad hæc respondére illi. Dicébat autem et ad invitátos parábolam,

inténdens quómodo primos accúbitus elígerent, dicens ad illos: Cum invitátus fúeris ad núptias, non discúmbas in primo loco, ne forte honorátior te sit invitátus ab illo, et véniens is qui te et illum vocávit, dicat tibi: Da huic locum: et tunc incípias cum rubóre novíssimum locum tenére. Sed cum vocátus fúeris, vade, recúmbe in novíssimo loco: ut cum vénerit qui te invitávit, dicat tibi: Amíce, ascénde supérius. Tunc erit tibi glória coram simul discumbéntibus: quia omnis qui se exáltat, humiliábitur: et qui se humíliat, exaltábitur.

VOCABULARY

accípere	to receive	aht-chee-pair-ay
accúbitus, us, *m.*	seat	ahk-koo-bee-tooss
apprehénsus, a, um	taken	ahp-pray-en-sooss
bos, bovis (irreg.)	ox	boss
dare	to give	dah-ray
honorátus, a, um	honourable	on-o-rah-tooss
hydrópicus, a, um	dropsical	ee-drop-ee-kooss
lex, legis, *f.*	law	lecks; lay-jeess
novíssimus, a, um	the last	no-vees-see-mooss
magis	more; rather	mah-jeess
perítus, a, um	acquainted with; clever	pair-ee-tooss
primus, a, um	first	pree-mooss
púteus, i, *m.*	well; pit	poo-tay-ooss
rubor, oris, *m.*	shame; blush	roo-bor
sábbatum, i, *n.*	seventh day	sahb-bah-toom
súperus, a, um	which is above	soo-pair-ooss

Cum Jesus intráret	When Jesus had-entered
in domum	into the-house
cujús-dam príncipis Pharisæórum	of-a-certain chief of-the-Pharisees
sábbato	on-the-Sabbath-day
manducáre panem,	to-eat bread,
et ipsi	and these-very-men (the Pharisees)
observábant eum,	were-watching Him,
et-ecce	lo-and-behold
quidam homo hydrópicus	a-certain dropsical man
erat ante illum.	was before Him.
Et Jesus, respóndens	And Jesus, answering
dixit ad Legis-perítos	spoke to the-Law-experts
et Pharisæos, dicens:	and the-Pharisees, saying:
Si licet curáre	*Whether it-be-lawful to-heal
sábbato?	on-the-Sabbath?
At illi tacuérunt.	But they were-silent.
Ipse vero	He-Himself however
sanávit eum,	healed him,
apprehénsum,	taken-hold-of,

---

* This is equivalent to saying : I ask you whether, etc.

ac dimísit.	and sent-him-away.
Et respóndens ad illos, dixit:	And replying to them, He-said:
Cujus vestrum	Of-which-one among-you
ásinus aut bos	ass or ox
cadet in púteum,	shall-fall into a-pit,
et non-éxtrahet illum	and he-will-not-extricate it
contínuo	immediately
die sábbati?	on-the-day of-the-Sabbath?
Et non póterant	And they-could not
respondére illi	reply to-Him
ad hæc.	concerning these-things.
Dicébat autem et parábolam	And He-spoke also a-parable
ad invitátos	to the-invited-ones
inténdens quómodo	pointing-out in-what-manner
elígerent primos accúbitus,	they-chose the-first seats-at-table,
dicens ad illos:	saying to them:
Cum fúeris invitátus	When thou-shalt-be invited
ad núptias,	to a-wedding-feast,
non discúmbas	sit not
in primo loco,	in the-first place,
ne forte	lest perhaps
honorátior te	one-more-honourable than-thyself
sit invitátus ab illo;	be invited by him;
et is,	and he
qui vocávit te et illum	who invited thee and that-man,
véniens, dicat tibi:	coming, should-say to-thee:
Da locum huic:	Give place to-this-man:
et tunc	and then
incípias cum rubóre	thou-must-set-about with shame
tenére **novíssimum** locum.	to-take the-last place.
Sed cum fúeris vocátus,	But when thou-shalt-be invited,
vade, recúmbe in **novíssimo** loco,	go, sit in the-last place,
ut cum vénerit	so-that when he-shall-come
qui te invitávit,	who has-invited thee,
dicat tibi: Amíce,	he-may-say to-thee: O friend,
ascénde **supérius.**	go-up higher.
Tunc glória erit tibi	Then glory shall-be to-thee
coram discumbéntibus simul:	before those-sitting with-thee:
quia	because
omnis qui exáltat se	every-one who exalts himself
humiliábitur:	will-be-humbled:
et qui humíliat se	and he-who humbles himself
exaltábitur.	will-be-exalted.

* * *

Study the above construction very carefully and do not leave it until you are absolutely master of each little fragment. Here and there you will find a slightly more difficult construction than you have met hitherto. Always compare the literal, word for word rendering with the translation given in your Missal.

Pay special attention to the sentence:—

Ipse apprehénsum sanávit eum.

Here you have two accusatives, *apprehénsum* and *eum* both affected by the verb *sanávit*=healed. The first of these accusatives shows the completed result of the action that preceded the healing: the *taking hold of*. Thus we see the patient actually in the hands of the Physician, ready to undergo the process of being healed. No English translation can render the vividness of the Latin. Therefore, once you have grasped the mechanism of the sentence by means of the analysis, let your mind revert to the original text and *visualize* the scene in the order presented: the man held, being healed.

Note that the pronoun *eum* could be dispensed with if a noun accompanied the past participle:—

Hóminem apprehénsum, ipse sanávit.

The Latin language is very partial to this construction and you will often come across it. So make quite sure you have understood it before passing on.

MORE ABOUT ADJECTIVES

The quality named by an adjective may be present in a greater or lesser degree. A tree for instance, may be described as fertile, or more fertile than another of the same species, or again, most fertile of all. Grammarians give a name to these different grades: the first, in which the presence of a given quality is merely stated, is known as the **Positive Degree**; the second, in which the grade of quality is compared with that of another object of the same species, is the **Comparative Degree**; the third, in which the quality is declared to be of a very high, or of the highest possible grade, is the **Superlative Degree**.

	Positive	**Comparative**	**Superlative**
regular	strong	stronger	strongest
	beautiful	more beautiful	most beautiful
irregular	good	better	best
	bad	worse	worst

English has two regular ways of forming these degrees, the *er, est* type, and the *more, most* type; and one irregular way, in which all three forms are different.

Latin has four regular types, and one irregular. The following table gives the different models. Do not try to learn them by rote, but read very carefully through the list, and whenever you meet one of these forms in your reading come back and compare it with the model given here.

	POSITIVE		COMPARATIVE	SUPERLATIVE
(a)	**altus**	high	**áltior; áltius**	**altíssimus**
	dives	rich	**divítior***	**divitíssimus***
	fortis	strong	**fórtior**	**fortíssimus**
	felix	happy	**felícior**	**felicíssimus**
	fértilis	fertile	**fertílior**	**fertilíssimus**
	potens	powerful	**poténtior**	**potentíssimus**
(b)	**pulcher**	beautiful	**púlchrior**	**pulchérrimus**
	acer	sharp	**ácrior**	**acérrimus**
	salúber	healthy	**salúbrior**	**salubérrimus**
	celer	rapid	**celérior**	**celérrimus**
	liber	free	**libérior**	**libérrimus**
	piger	idle	**pígrior**	**pigérrimus**
(c)	**fácilis**	easy	**facílior**	**facíllimus**
	diffícilis	difficult	**difficílior**	**difficíllimus**
	símilis	similar	**simílior**	**simíllimus**
	húmilis	humble	**humílior**	**humíllimus**
(d)	**benévolus**	benevolent	**benevoléntior**	**benevolentíssimus**
	malédicus	slanderous	**maledicéntior**	**maledicentíssimus**
	muníficus	generous	**munificéntior**	**munificentíssimus**
(e)	**bonus**	good	**mélior**	**óptimus**
	malus	bad	**pejor**	**péssimus**
	magnus	great	**major**	**máximus**
	parvus	small	**minor**	**mínimus**
	multus	much	**plus**	**plúrimus**
	multi	many	**plures**	**plúrimi**

The declension of the words of Column 1 has been described in Lectio IX; those of Column 3 follow the **us, a, um** model. The Comparative Degree—centre column—is declined after a manner of its own as given below.

	SINGULAR		PLURAL	
	m. & f.	*n.*	*m. & f.*	*n.*
Nom.	**áltior**	**áltius**	**altióres**	**altióra**
Acc.	**altiórem**	**áltius**	**altióres**	**altióra**
Gen.	**altióris**	**altióris**	**altiórum**	**altiórum**
Dat.	**altióri**	**altióri**	**altióribus**	**altióribus**
Abl.	**altióre**	**altióre**	**altióribus**	**altióribus**

Following a Comparative you will find either:—

(a) the Ablative case;

(b) **quam** followed by the same case as that of the noun compared:—

(a) Nihil dúlcius est **amóre** = Nothing is sweeter *than love*.

---

* *or*, **ditior, ; ditius ; ditissimus.**

(b) **Paulus** dóctior est **quam Petrus**=Paul is more learned *than Peter.*

The Superlative may be followed by:—

(a) A Genitive plural
(b) an Ablative plural with **ex**
(c) an Accusative plural with **inter**

fertilíssima **árborum**
,, **ex arbóribus**
,, **inter árbores**

The Genitive plural may *precede* the superlative:—

Ille est **ómnium** sapientíssimus.

Read through the above remarks and tables very attentively once or twice, then read once again the text of the Lectio. To conclude, memorize the following maxim which St. Paul attributes to Our Lord:

Beátius est magis dare,
quam accípere.

LECTIO XIII (decima tértia)

The thirteenth Lectio is the Gospel for the twelfth Sunday after Pentecost. Learn the Vocabulary, giving special care to the pronunciation of all these new words.

Dixit Jesus discípulis suis: Beáti óculi, qui vident quæ vos vidétis. Dico enim vobis quod multi Prophétæ et reges voluérunt vidére quæ vos vidétis, et non vidérunt: et audíre quæ audítis, et non audiérunt. Et ecce quidam Legisperítus surréxit, tentans illum, et dicens: Magíster, quid faciéndo vitam ætérnam possidébo? At ille dixit ad eum: In lege quid scriptum est? quómodo legis? Ille respóndens, dixit: Díliges Dóminum Deum tuum ex toto corde tuo, et ex tota ánima tua, et ex ómnibus víribus tuis, et ex omni mente tua: et próximum tuum sicut teípsum. Dixítque illi: Recte respondísti: hoc fac, et vives. Ille autem volens justificáre seípsum, dixit ad Jesum: Et quis est meus próximus? Suscípiens autem Jesus, dixit: Homo quidam descendébat ab Jerúsalem in Jéricho, et íncidit in latrónes, qui étiam despoliavérunt eum: et, plagis impósitis, abiérunt, semi-vívo relícto. Accidit autem ut sacérdos quidam descénderet eádem via: et, viso illo, præterívit. Simíliter et levíta, cum esset secus locum et vidéret eum, pertránsiit. Samaritánus autem quidam iter fáciens, venit secus eum: et videns eum, misericórdia motus est. Et appropians alligávit vúlnera ejus, infúndens óleum et vinum: et impónens illum in juméntum suum,

duxit in stábulum, et curam ejus egit. Et áltera die prótulit duos denários, et dedit stabulário, et ait: Curam illíus habe: et quodcúmque supererogáveris, ego cum redíero reddam tibi. Quis horum trium vidétur tibi próximus fuísse illi, qui íncidit in latrónes? At ille dixit: Qui fecit misericórdiam in illum. Et ait illi Jesus: Vade, et tu fac simíliter.

VOCABULARY

beátus, a, um	blessed; happy	bay-ah-tooss
cor, cordis, *n.*	heart	korr
cura, æ, *f.*	care	koo-rah
denárius, ii, *m.*	penny	day-nah-ree-ooss
duo; duæ	two	doo-o; doo-ay
impósitus, a, um	laid on	eem-pos-ee-toos
iter, itíneris, *n.*	journey	ee-tair
juméntum, i, *n.*	beast of burden	yoo-men-toom
mens, mentis, *f.*	mind; understanding	mens
motus, a, um	moved	mot-ooss
misericórdia, æ, *f.*	mercy	mee-say-ree-korr-dee-ah
onus, óneris, *n.*	burden	on-ooss
plaga, æ, *f.*	stripe; injury	plah-gah; plah-jay
próximus, a, um	next; neighbour	procks-ee-mooss
semi-vivus, a, um	half-alive	say-mee vee-vooss
stabulárius, ii, *m.*	inn-keeper	stah-boo-lah-ree-ooss
stábulum, i, *n.*	inn	stah-boo-loom
totus, a, um	whole; entire	tot-ooss
tres, tria	three	trays; tree-ah
vis, *f.*	strength; vigour	veess
visus, a, um	seen	vee-sooss
vita, æ, *f.*	life	vee-tah

Beáti óculi **qui** vident	Blessed the-eyes which see
quæ vos vidétis.	the-things-which you see
Dico enim vobis	For I-say to-you
quod	that
multi Prophétæ et reges	many Prophets and kings
voluérunt vidére	have-wished to-see
quæ vos vidétis	the-things-which you see
et non-vidérunt:	and have-not-seen
et audíre	and to-hear
quæ audítis	the-things-which you-hear
et non-audiérunt.	and have-not-heard.
Et ecce	And behold
quidam Legis-perítus surréxit	a-certain Law-expert stood-up
tentans illum, et dicens:	sounding Him, and saying:
Magíster, **quid**-faciéndo	Master, by-doing-what
possidébo vitam ætérnam?	shall-I-possess eternal life?
At ille dixit ad cum:	And He said to him:

Quid scriptum est	What is written
in lege?	in the-law?
quómodo legis?	how readest-thou?
Ille respóndens, dixit:	He answering said:
Díliges Dóminum Deum tuum	Thou-shalt-love the-Lord thy God
ex toto corde tuo,	with thy whole heart,
et ex tota ánima tua,	and with thy whole soul,
et ex ómnibus víribus tuis,	and with all thy powers,
et ex omni mente tua,	and with all thy mind,
et próximum tuum	and thy neighbour
sicut te-ípsum.	as thine-ōwn-self.
Dixít-que illi:	And-He-said to-him:
Respondísti recte:	Thou-hast-answered rightly:
fac hoc, et vives.	do this, and thou-shalt-live.
Ille autem	But he
volens justíficare se-ípsum,	wishing to-justify himself,
dixit ad Jesum:	said to Jesus:
Et **quis** est próximus meus?	And who is my neighbour?
Jesus autem, suscípiens, dixit	But Jesus, replying, said:
Homo **quidam** descendébat	a-certain man was-going-down
ab Jerúsalem in Jéricho,	from Jerusalem to Jericho,
et incidit in latrónes,	and fell among thieves,
qui étiam despoliavérunt eum	who even stripped him
et, plagis impósitis,	and, injuries having-been-inflicted,
abiérunt,	they-went-away,
semi-vivo relícto.	the half-alive-one left-behind.
Accidit autem	Now it-happened
ut sacérdos **quidam** descénderet	that a-certain priest went-down
eádem via:	by-that-same road:
et,	and
viso illo,	that-poor-man having-been-seen
prætérívit.	he-passed-by.
Simíliter et levíta,	Likewise also a-levite,
cum esset secus locum,	when he was near the-place,
et vidéret eum,	and saw him,
pertránsiit.	passed-by.
Samaritánus autem **quidam**	But a-certain Samaritan
fáciens iter,	making a-journey,
venit secus eum:	came near him:
et videns eum,	and seeing him,
motus est misericórdia.	was moved with-pity.
Et apprópians	And approaching
alligávit vúlnera ejus,	he-bound-up the-wounds of-him,
infúndens óleum et vinum:	pouring-in oil and wine:
et impónens eum	and placing him
in juméntum suum,	upon his-own beast,
duxit in stábulum,	led-him to an-inn,
et egit curam ejus.	and took care of-him.

Et áltera die	And the-next day
prótulit duos denários	he-took-out two pennies
et dedit stabulário,	and gave to-the-inn-keeper,
et ait:	and said:
habe curam illíus:	have care of-him:
et **quodcúmque**	and whatever
supererogáveris	thou-shalt-ask-over-and-above
ego reddam tibi	I will-render to-thee
cum rediéro.	when I-come-back.
Quis horum trium	Which of-these three
vidétur tibi	seems to-thee
fuísse próximus illi,	to-have-been neighbour to-him,
qui íncidit in latrónes?	who fell among thieves?
At ille dixit:	And he said:
Qui fecit misericórdiam	He-who dealt mercy
in illum.	to him.
Et Jesus ait illi:	And Jesus said to-him:
Vade, et fac tu	Go, and do thou
simíliter.	likewise.

* * *

Before going further just look at the word **vis** whose declension offers one or two peculiarities. It means *strength, energy, vigour,* either physical, mental or moral. It may also signify hostile force, violence, and in the plural, may mean military forces, troops.

Its accusative singular is sometimes used as an English slang word, and its nominative singular, preceded by the truncated genitive of *homo* (**Ho**-minis **vis**) has formed the name of a popular kind of bread.

It has no Genitive or Dative singular, and its declension is as follows:—

Singular		Plural	
Nom.	**vis**	Nom. Acc.	**vires**
Acc.	**vim**	Gen.	**vírium**
Abl.	**vi**	Dat. Abl.	**víribus**

RELATIVE AND INDEFINITE PRONOUNS

You must now make acquaintance with other kinds of pronouns, especially with the **relative pronoun.**[*] This is a word which has a double task to perform:—

(i) it stands for a noun.
(ii) it joins two sentences together.

Look at this sentence:—

Happy is the man **who** has not followed the advice of the wicked.

---

[*] Relative pronouns might be described as conjunctive pronouns. You will understand this later on.

You see that it is made up of two statements:—

(i) This man is happy.

(ii) He has not followed the advice of the wicked.

The word **who** links together these two statements in one single sentence.

Now look at these Latin sentences:—

Beátus vir, **qui** non ábiit in consílio impiórum = Happy is the man, **who** has not followed the advice of the wicked.

Beáta Virgo **quæ** Archángeli dictis crédidit = Blessed is the Virgin, **who** believed in the words of the Archangel.

Beátus vir, **quem** tu erudíeris, Dómine. = Happy is the man, **whom** Thou teachest, O Lord.

Hæc est dies, **quam** fecit Dóminus. = This is the day, **which** the Lord hath made.

Videámus hoc verbum, **quod** factum est. = Let us see this thing, **which** has been done.

Beáta gens, **cujus** est Dóminus Deus eórum = Happy is the nation, **whose** God is the Lord.

Puer natus est nobis **cujus** impérium super húmerum ejus = A Child is born unto us, **whose** kingship is upon his shoulder.

Fuit homo missus a Deo, **cui** nomen erat Joánnes = There was a man sent by God, **to whom** the name was John.

Exáudi Dómine vocem meam, **qua** clamávi ad te = Hear O Lord my voice, **with which** I have called to Thee.

Fac eos, **quæ** tibi sunt plácita postuláre = Cause them to ask for **those things which** are pleasing to Thee.

Locútus est nobis in Fílio, **quem** constítuit herédem universórum = He has spoken to us by his Son, **whom** He has established Heir of all things.

These examples show you that both the sentences thus drawn together have each a claim upon the relative pronoun. It must agree with the noun (or pronoun) that precedes it,—its **antecedent**—both in number and gender, whereas its case will depend upon its function in the section of the sentence to which it belongs.

Thus in the sentence *Hæc dies* **quam** is feminine singular because *dies is* feminine singular; it is in the accusative case because *Dóminus fecit* demands the accusative. The Lord made what? *Hanc diem.*

When you feel you have grasped all this read carefully through the following tables:—

RELATIVE AND INDEFINITE PRONOUNS

Who; which; that;

**Quis*? is used instead of *qui*, and *Quid*? instead of *quod* in an interrogation.

	Singular		
	m.	*f.*	*n.*
Nom.	**qui***	**quæ**	**quod**
Acc.	**quem**	**quam**	**quod**
Gen.	**cujus**	**cujus**	**cujus**
Dat.	**cui**	**cui**	**cui**
Abl.	**quo**	**qua**	**quo**

The other; the others

alter sometimes means the second, when there is question of two only:—

Pars altera = the second part

Nom.	**alter**	**áltera**	**álterum**
Acc.	**álterum**	**álteram**	**álterum**
Gen.	**altérius**	**altérius**	**altérius**
Dat.	**álteri**	**álteri**	**álteri**
Abl.	**áltero**	**áltera**	**áltero**

Another; others

álius	álius
the one	the other
álii	álii
some	others

Nom.	**álius**	**ália**	**áliud**
Acc.	**álium**	**áliam**	**áliud**
Gen.	**álius**	**álius**	**álius**
Dat.	**álii**	**álii**	**álii**
Abl.	**álio**	**ália**	**álio**

Other words declined like **alter** and **álius**:—

unus, a, um = one
nullus, a, um = no one; none
totus, a, um = all; whole
solus, a, um = alone; only
uter, tra, trum = which of the two?
neuter, tra, trum = neither the one nor the other

Gen. sing. **ius**

SOME COMPOUNDS OF QUI AND QUIS

To **Qui** and **Quis** are added various particles to form new words. These particles are invariable (i.e. they are not declined), but **qui**, **quis** are declined in the usual way.

Here is a list of the more usual compounds:—

Particle	Compound Pronoun
Ali	**Aliquis** (**alicujus**, etc.) = someone; anyone, anything
cumque	**Quicúmque** = whosoever; whatsoever
dam	**Quidam** = a certain man; a certain one
libet	**Quílibet** = who, or what you please; any you please
nam	**Quisnam** ? = who then? which then? what then?
quam	**Quisquam** = any one at all
que	**Quisque** = each, every; whoever it be
vis	**Quivis** = anyone without distinction; whom you will

Note also **unus-quisque** = each one.

PLURAL

m.	*f.*	*n.*
qui	**quæ**	**quæ**
quos	**quas**	**quæ**
quorum	**quarum**	**quorum**
quibus	**quibus**	**quibus**
quibus	**quibus**	**quibus**
or *quis*		
álteri	**álteræ**	**áltera**
álteros	**álteras**	**áltera**
alterórum	**alterárum**	**alterórum**
álteris	**álteris**	**álteris**
álteris	**álteris**	**álteris**
álii	**áliæ**	**ália**
álios	**álias**	**ália**
aliórum	**aliárum**	**aliórum**
áliis	**áliis**	**áliis**
áliis	**áliis**	**áliis**

SOME EXAMPLES OF USE

Beáti óculi **qui** vident **quæ** vos vidétis.

Quis est meus próximus ?

Tolle fílium tuum **quem** díligis.

Meménto Abraham, Isaac, et Jacob **quibus** jurásti dare terram.

quadam die = on a certain day.

Alter altérius ónera portáte = Bear ye one another's burdens.

Unum ódio habébit et **álterum** díliget.

He will hate the one and love the other.

Abiérunt **álius** in villam suam, **álius** vero ad negotiatiónem suam.

Aliud est accípere, **áliud** dare = It is one thing to receive, another to give.

Invicem = one another, is indeclinable:—

Oráte pro ínvicem = Pray for one another.

When **qui** (quæ, etc.) occurs at the beginning of a sentence it is often to be translated: And he (she, etc.).

Qui respóndit = And he answered.

Quæ ábiit = And she went away.

N.B.—Do not confuse **quidam** : a certain one, with *quidem* : indeed.

Quidam quidem et propter invídiam et contentiónem, **quidam** autem et propter bonam voluntátem, Christum prædicant. = Certain persons indeed preach Christ out of envy and a spirit of competition, but some do it out of good will.

When you have carefully examined the above tables go back and compare them with those on pp. 42 & 43. Make a special note of the fact that all these pronouns have a Genitive singular ending in **ius** or **jus**.

Now go back to the construction and (i) make a note of all the words in thick type; (ii) find their place in the table to which they belong; (iii) try to memorize the sentence in which they occur.

Then at your leisure read through again some of the past Lectiones, keeping a sharp look-out for all pronouns of whatever kind.

Díligam te, Dómine, ex toto
corde meo.

LECTIO XIV (décima quarta)

The fourteenth Lectio is taken from the Common of Saints. Look up in your Missal the Gospel for Many Martyrs out of Paschal-tide and read attentively the English translation. Learn the Vocabulary, then read the Latin text slowly aloud, giving great care to the pronunciation and accentuation.

Dixit Jesus discípulis suis: Cum audiéritis prælia et seditiónes, nolíte terréri: opórtet primum hæc fíeri, sed nondum statim finis. Tunc dicébat illis: Surget gens contra gentem, et regnum advérsus regnum. Et terræ-motus magni erunt per loca, et pestiléntiæ et fames, terrorésque de cælo, et signa magna erunt. Sed ante hæc ómnia injícient vobis manus suas, et persequéntur, tradéntes in synagógas et custódias, trahéntes ad reges et præsides propter nomen meum: contínget autem vobis in testimónium. Pónite ergo in córdibus vestris, non præmeditári quæmádmodum respondeátis. Ego enim dabo vobis os et sapiéntiam, cui non póterunt resístere et contradícere omnes adversárii vestri. Tradémini autem a paréntibus, et frátribus, et cognátis, et amícis, et morte affícient ex vobis: et éritis ódio ómnibus propter nomen meum; et capíllus de cápite vestro non períbit. In patiéntia vestra possidébitis ánimas vestras.

VOCABULARY

adversárius, ii, *m.*	adversary	ahd-vair-sah-ree-ooss
cognátus, i, *m.*	kinsman	ko-n'yah-tooss
custódia, æ, *f.*	custody; guard	koos-tod-ee-ah
fames, is, *f.*	hunger; famine	fah-mays
motus, us, *m.*	movement	mot-ooss
ódium, ii, *n.*	hatred	od-ee-oom
patiéntia, æ, *f.*	patience; endurance	paht-see-ent-see-ah
præses, præsidis, *m.*	ruler; governor	pray-says
prælium, ii, *n.*	battle	pray-lee-oom
sedítio, ónis, *f.*	sedition; riot	say-deet-see-o
signum, i, *n.*	sign	see-n'yoom
synagóga, æ, *f.*	synagogue	see-nah-go-gah
terror, óris, *m.*	alarm; terror	tair-ror
testimónium, ii, *n.*	witness	tes-tee-mon-ee-oom

Cum audiéritis	When you-shall-hear-of
prælia et seditiónes	wars and riots
nolíte-terréri:	be-not-terrified:
opórtet primum	it-is-necessary first
hæc fíeri,	these-things to-happen.
sed finis	but the-end
nondum statim.	not-yet immediately.
Tunc dicébat illis:	Then He-said to-them:

Gens surget	Nation will-rise
contra gentem,	against nation,
et regnum **advérsus** regnum.	and kingdom against kingdom.
Et terræ-motus magni	And great earthquakes
erunt **per**-loca,	there-will-be here-and-there,
et pestiléntiæ	and plagues
et fames,	and famine,
terrorés-que **de** cælo,	and dread-things from the-sky,
et signa magna erunt.	and great signs there-will-be.
Sed **ante** hæc ómnia	But before all these-things
injícient manus suas	they-will-cast their hands
vobis,	on-you,
et persequéntur,	and will-persecute [you],
tradéntes **in** synagógas	delivering [you] to the-synagogues
et custódias,	and prisons,
trahéntes **ad** reges	dragging [you] before kings
et præsides	and rulers
propter nomen meum:	because-of my Name:
contínget autem vobis	and this-will-happen to-you
in testimónium.	for a-witness.
Pónite ergo **in** córdibus vestris	Fix therefore in your hearts
non præ-meditári	not to-premeditate
quemádmodum respondeátis.	in-what-manner you-should-answer.
Ego enim dabo vobis	For I-myself will-give you
os et sapiéntiam	a-mouth (=speech) and wisdom
cui	against-which
omnes adversárii vestri	all your adversaries
non-póterunt resístere	will-not-be-able to-resist
et contradícere.	nor contradict.
Tradémini autem	Now you-will-be-betrayed
a paréntibus, et frátribus,	by parents and brothers,
et cognátis, et amícis,	and relations and friends,
et affícient morte	and they-will-strike with-death
ex vobis:	[some] among you:
et éritis ódio ómnibus	and you-will-be hated by-all
propter nomen meum:	because-of my Name:
et capíllus **de** cápite vestro	and a-hair from your head
non-períbit.	will-not-perish.
Possidébitis ánimas vestras	You-shall-be-masters-of your souls
in patiéntia vestra.	by your endurance.

* * *

You are now familiar with all the declinable words in Latin, i.e. nouns, pronouns, adjectives and participles. You know that all these words vary their endings according to their *case* which is determined by their function in the sentence. Make sure you have thoroughly grasped the mechanism of declension and the different models. Constant practice is necessary in order to be able to recognize at a glance the exact case of a noun. If you neglect this you will never become a fluent reader.

THE USE OF PREPOSITIONS

You must now make the acquaintance of an *indeclinable* type of word, namely the **preposition** (from **præ** = *before* and **pósitus** = placed).

A preposition is a word which shows the connexion between a noun or pronoun and some other word in the sentence.

The book is **on** the table.

In the above sentence the word **on** shows the connexion between *book* and *table*. It is a preposition.

In Latin the work of indicating connexions between nouns is done to a large extent by their inflexions, as you have already seen, yet you will often find the Accusative and Ablative cases supplemented by prepositions which enlarge or specify their meaning. Each of these cases has its own particular set of prepositions.

De profúndis clamávi ad Dóminum.
From the-depths I-called to the-Lord.

In this example the Ablative case of *profúndum* uses the preposition **de**, and the Accusative case of *Dóminus* uses the preposition **ad** in order to make their meaning clear and unmistakable.

There are no difficulties connected with prepositions. Read carefully through the following lists and refer to them as often as necessary. In the construction of this Lectio all prepositions are in thick type. You should memorize the entire fragment in which each occurs.

1. PREPOSITIONS USED WITH THE ACCUSATIVE

Ad = towards; unto; by the side of; near; with regard to
Advérsus = against; opposite; towards
Ante = before; in front of
Apud = at; near; at the house of; in the writings of (a quoted author)
Circum; circa = around; about; concerning
Contra = against; contrary to
Erga = towards (with relation to the feelings); with respect to
Extra = outside of; besides
Infra = below
Inter = between; among; in the course of
Intra = on the inside of; within
Juxta = next to; close to; according to
Ob = in front of; on account of
Penes = in the possession or power of
Per = through; throughout; during; by means of
Post = after; afterward; behind; since
Præter = beside; beyond; except
prope = near at hand
propter = on account of; because of; close to
Secúndum = following after; according to
Supra = above; over

Trans = across; beyond
Ultra = on the further side of
Versus = towards

2. PREPOSITIONS USED WITH THE ABLATIVE

Ab or **A** = from; by
Absque = without; except
Clam = secretly; without the knowledge of
Coram = in the presence of
Cum*[*] = together with; in company with
De = from; made from; down from; concerning
Ex or **E** = out of; since; according to
Præ = before· in comparison with; because of; over and above
Pro = for; by virtue of; on behalf of; instead of; in return for; conformably to; in proportion; (*pro viribus* = according to one's ability; with all one's might).
Sine = without

3. PREPOSITIONS USED WITH BOTH ABLATIVE AND ACCUSATIVE

In + Abl. = in; on; among; about
In + Acc. = into (denotes a change of position) *sometimes* = for
Sub + Abl. = under; below (without change of place)
Sub + Acc. = under; below (with movement to or from)
Super + Abl. = concerning; about; because of
Super + Acc. = above; on; (with a word signifying movement)

Now do not attempt, at a first reading, to retain all the different meanings of these prepositions, but whenever you meet one of them be careful to fix in your memory the exact sense in which it is used in that particular passage, and note whether it is followed by the Ablative or the Accusative case.

Eritis ódio ómnibus

Make a special note of the above idiomatic construction: a double Dative, the one denoting a person, the other an abstract noun:—

Eritis **ódio ómnibus** = You-will-be *for-hatred to-all-men*: (You will be hated by all men).

Hoc erit **tibi dolóri** = This will-be *to-thee for-grief*. (This will cause thee grief).

Nihil eórum **illi curæ** erat = None of-these-things was *to-him for-care*. = (He cared for none of these things).

Exémplo est **illis** = He is *for-an-example to-them*. (He is an example to them).

Now memorize the following phrase and apply it in future to your Latin study:—

Fac pro víribus.

---

[*] When used with the personal pronoun **cum** is placed after it, not before, and is joined to it so as to make one word:—**Mecum** = with me; **Tecum** = with thee; **Nobiscum** = with us; **Vobiscum** = with you.

LECTIO XV (décima quinta

The fifteenth Lectio is the Gospel for Ember Wednesday in September. Make your usual preparation before beginning the study of the text.

Unus de turba dixit ad Jesum: Magíster, áttuli fílium meum ad te habéntem spíritum mutum: qui ubicúmque eum apprehénderit, allídit illum et spumat, et stridet déntibus, et aréscit: et dixi discípulis tuis ut ejícerent illum, et non potuérunt. Qui respóndens eis, dixit: O generátio incrédula, quámdiu apud vos ero? quámdiu vos pátiar? Afférte illum ad me. Et attulérunt eum. Et cum vidísset eum, statim spíritus conturbávit illum; et elísus in terram, volutabátur spumans. Et interrogávit patrem ejus: Quantum témporis est ex quo eo hoc áccidit? At ille ait: Ab infántia: et frequénter eum in ignem, et in aquas misit, ut eum pérderet. Sed si quid potes, ádjuva nos, misértus nostri. Jesus autem ait illi: Si potes crédere, ómnia possibília sunt credénti. Et contínuo exclámans pater púeri, cum lácrymis ajébat: Credo Dómine, ádjuva incredulitátem meam. Et cum vidéret Jesus concurréntem turbam, comminátus est spirítui immúndo, dicens illi: Surde et mute spíritus, ego præcípio tibi, exi ab eo; et ámplius ne intróeas in eum. Et exclámans, et multum discérpens eum, éxiit ab eo: et factus est sicut mórtuus, ita ut multi dícerent: Quia mórtuus est. Jesus autem tenens manum ejus, elevávit eum, et surréxit. Et cum introísset in domum, discípuli ejus secréto interrogábant eum: Quare nos non potúimus ejícere eum? Et dixit illis: Hoc genus in nullo potest exíre, nisi in oratióne, et jejúnio.

VOCABULARY

ámplius, adv.	more; longer	ahm-plee-ooss
contínuo, adv.	immediately	kon-tee-noo-o
credens, entis	one who believes	kray-dens
Déitas, átis, *f.*	Deity	Day-ee-tahss
devóte, adv.	faithfully; devotedly	day-vot-ay
frequénter, adv.	frequently	fray-kwen-tair
generátio, ónis, *f.*	generation	jay-nay-raht-see-o
genus, géneris, *n.*	kind; species	jay-nooss
immúndus, a, um	unclean	eem-moon-dooss
incredúlitas, átis, *f.*	unbelief	een-kray-doo-lee-tahss
incrédulus, a, um	unbelieving	een-kray-doo-looss
jejúnium, ii, *n.*	fasting	yay-yoo-nee-oom
latens, éntis	lying hid; concealed	lah-tens
multum, adv.	greatly; very	mool-toom
mutus, a, um	dumb	moo-tooss
orátio, ónis	prayer	o-raht-see-o
quámdiu, adv.	how long; as long as	kwam-dee-oo
secréto, adv.	secretly	say-kray-to
sicut, adv.	as; just as	see-koot
statim, adv.	straightway; at once	stah-teem
surdus, a, um	deaf	soorr-dooss
ubicúmque, adv.	wherever	oo-bee-koom-kway

Unus de turba	One from the-crowd
dixit ad Jesum:	said to Jesus:
Magíster, áttuli ad te	O-Master, I-have-brought to Thee
fílium meum	my son
habéntem spíritum mutum:	having (who has) a-dumb spirit:
qui, ubicúmque eum apprehénderit	which, wherever it-catches him,
allídit eum,	throws him down violently
et spumat,	and he-foams-at-the-mouth,
et stridet déntibus,	and gnashes with-the-teeth,
et aréscit:	and he-is-pining-away:
et dixi discípulis tuis	and I-said to-thy disciples
ut ejícerent illum,	that they-should-eject it,
et non potuérunt.	and they-could not.
Qui respóndens eis, dixit:	And-He replying to-them, said:
O generátio incrédula,	O you-people without-faith,
quámdiu apud vos ero?	how-long shall I-be with you?
quámdiu pátiar vos?	How-long shall-I-suffer you?
Afférte illum ad me.	Bring him to me.
Et attulérunt eum.	And they brought him.
Et cum vidísset eum,	And when He-had-seen him,
statim	straightway
spíritus conturbávit illum;	the-spirit troubled him;
et elísus in terram,	and being-thrown to the-ground,
volutabátur spumans.	he-rolled-about foaming.
Et interrogávit patrem ejus:	And He-asked his father:
Quantum témporis est	How long is-it
ex quo	since
hoc áccidit eo?	this has-been-happening to-him?
At ille ait:	And he said:
Ab infántia:	From infancy:
et **frequénter**	and frequently
misit eum in ignem,	it has-thrown him into the-fire,
et in aquas,	and into the-waters,
ut pérderet eum.	in-order-to destroy him.
Sed si quid potes,	But if Thou-canst-do anything,
misértus nostri,	having-had-pity on-us,
ádjuva nos.	help us.
Jesus autem ait illi:	And Jesus says to-him:
Si potes crédere,	If-only thou-canst believe,
ómnia sunt possibília	all-things are possible
credénti.	to-one-who-believes.
Et **contínuo** pater púeri	And straightway the-boy's father
exclámans, cum lácrymis	crying-out, with tears
ajébat:	said:
Credo, Dómine,	I-do-believe, Lord,
ádjuva incredulitátem meam.	help my unbelief.
Et cum Jesus vidéret	And when Jesus saw
turbam concurréntem,	the-crowd come-running-together,

comminátus-est	He-spoke-threateningly
spirítui immúndo,	to-the-unclean spirit,
dicens illi:	saying to-it:
Surde et mute spíritus,	Deaf and dumb spirit,
ego præcípio tibi,	I command thee,
exi ab eo;	go-out from him;
et ne-intró-eas **ámplius**	and enter-not any-more
in eum.	into him.
Et exclámans,	And crying-out
et **multum** discérpens eum,	and greatly rending him,
éxiit ab eo:	it-went-forth from him:
et factus-est sicut mórtuus,	and (the boy) became as one-dead,
ita ut multi dícerent:	so that many said:
Quia mórtuus est.	" He is dead ".
Jesus autem tenens manum ejus,	But Jesus holding his hand,
elevávit eum,	lifted-up him.
et surréxit.	and he-stood-up.
Et cum introísset	And when He-had-entered
in domum,	into the-house,
discípuli ejus	his disciples
interrogábant eum **secréto**:	were-asking Him privately:
Quare nos non potúimus	Why could not we
ejícere eum?	eject it?
Et dixit illis:	And he-said to-them:
Hoc genus potest exíre	This kind can go-out
in nullo, nisi in oràtione,	in no-way, except by prayer,
et jejúnio.	and by-fasting.

* * *

ADVERBS

Adverbs are the *how, when,* and *where* words of a language.

Here are a few examples:—

Lapis erat magnus **valde** = The stone was *very* great.

Discípuli **secréto** interrogábant eum = The disciples questioned Him *privately*.

Digne, atténte ac **devóte** = *in a dignified manner, attentively* and *devoutly*.

Frequénter eum in ignem misit = *Frequently* it cast him into the fire.

Ubi Petrus, **ibi** Ecclésia = *Where* Peter is, *there* is the Church.

Since Adverbs are indeclinable they will not give you any trouble, and you may learn them as you come across them. Many are easy to recognize, for a large number are formed from adjectives and end in **e** or **o** (Class I); in **ter** or **iter** (Class II). They have a comparative in **ius** and a superlative in **issime.**

juste (from *justus*) = justly; rightly; duly.
justius = more justly, etc.
justíssime = most justly, etc.

frequénter (from *frequens*) = frequently.
frequéntius = more frequently.
frequentíssime = most frequently.

mirabíliter (from *mirabilis*) = wonderfully.
mirabílius = more wonderfully.

Deus, qui humánæ substántiæ dignitátem **mirabíliter** condidísti, et **mirabílius** reformásti = O God, who hast *wondrously* created the dignity of human nature, and still *more wondrously* reformed it.

You will notice that the comparative of the Adverb is simply the neuter singular of the corresponding adjective, and the superlative is formed by changing the *us* of the superlative adjective into **e**.

A few Adverbs, like their corresponding Adjectives, are compared irregularly. Thus we have:—

Bene	= well	**mélius**	= better	**óptime**	= best
Male	= badly	**pejus**	= worse	**péssimum**	= worst
Multum	= much	**plus**	= more	**plúrimum**	= most
Magnópere	= greatly	**magis**	= more	**máxime**	= most
Non multum	= little	**minus**	= less	**mínime**	= least
Parum	= too little	**minus**	= less	**mínime**	= least
Diu	= long (time)	**diútius**	= longer	**diutíssime**	= longest

These few common Adverbs of time should be learnt now, as you will often meet them:—

Hódie	= to-day	**Semper**	= always
Quotídie	= every day	**Nunquam**	= never
Cras	= to-morrow	**Non-númquam**	= not never = sometimes
Heri	= yesterday	**Deínde**	= thereupon
Adhuc	= still; yet	**Mox**	= soon
Nunc	= now	**Mane**	= in the morning
Statim	= straightway	**Véspere**	= in the evening

Nouns used with an Adverb of quantity like **Quantum** are always in the Genitive case:—

Quantum témporis = How much (of) time?

Da mihi **páululum aquæ** in vase, ut bibam = Give me a little (of) water in a vessel, that I may drink.

These three Adverbs of place with their different forms should also be specially noted:—

Hic	= here	**huc**	= hither	**hinc**	= hence	**hac**	= by this way
Ibi	= there	**eo**	= thither	**inde**	= thence	**ea**	= by that way
Ubi	= where	**quo**	= whither	**unde**	= whence	**qua**	= by which way

When you have absorbed all the above material go through the construction again where you will recognize the adverbs in thick type. Then read the original text once more and make sure you have understood every word of it. Try to appreciate the vivacity of the Latin narrative: the poor father's distress—Our Lord's delightful impatience at the lack of faith. Notice that his reproach is not addressed to the father, since it is in the plural: *vos*. Was it to the disciples standing by? Then the suppliant's wonderful act of faith—the vivid description of the crowds running up—the afflicted lad writhing on the ground in the throes of an epileptic fit—the suddening stiffening as of death—the Good Physician bending over him and tenderly raising him to his feet, cured—the piqued disciples asking Our Lord, on the quiet, why *they* had not been able to effect such a seemingly easy cure. It is all so beautifully and naturally described. You ought to enjoy it.

To conclude this Lectio memorize the following aspiration which you can always use when making a genuflection before the Blessed Sacrament:—

Adóro te devóte,
latens Déitas.

LECTIO XVI (décima sexta)

The sixteenth Lectio is the last Gospel of the Mass. Read over the Latin text slowly and attentively two or three times both silently and aloud before beginning to study the construction.

In princípio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est. In ipso vita erat, et vita erat lux hóminum; et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem fílios Dei fíeri; his qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiæ et veritátis.

* * *

IN princípio erat Verbum,	In the-Beginning was the-Word
et Verbum erat apud Deum,	and the-Word was with God,
et Verbum erat Deus.[*]	and the-Word was God.
Hoc erat in princípio	This-Word was in the-Beginning
apud Deum.	with God.
Omnia facta sunt	All-things have-been made
per ipsum:	by Him:
et nihil quod factum-est	and nothing which has-been-made
factum-est sine ipso.	has-been-made without Him.
In ipso vita erat	In Him was life
et vita erat	and *that*-life was
lux hóminum:	the-light of-men:
et lux lucet	and the-light is-shining
in ténebris,	in darkness,
et ténebræ	and darkness
non-comprehendérunt eam.	has-not-grasped It.
Fuit homo	There-was a-man
cui nomen erat Joánnes,[*]	to-whom the-name was John,
missus a Deo.	sent by God.
Hic venit in testimónium,	This-man came for a-witness
ut perhibéret testimónium	that he-might-bear witness
de lúmine,	concerning the-Light,
ut omnes créderent	so-that all might-believe
per illum.	through him.
Ille non erat lux	He was not the-Light
sed	but *was sent*
ut perhibéret testimónium	that he-might-bear witness
de lúmine.	concerning the-Light.
Erat lux vera	This-was the-true Light
quæ illúminat omnem hóminem	which enlightens every man
veniéntem in hunc mundum.	coming into this world.
Erat in mundo	He-was in the-world
et mundus factus-est	and the-world was-made
per ipsum,	by Him,
et mundus non-cognóvit eum.	and the-world knew Him not.
Venit in própria,	He has-come to his-own-property,
et sui	and his-own-people
non-recepérunt eum.	have-not-welcomed Him.
Dedit autem eis	But He-has-given to-them
quotquot recepérunt	how-many-soever have-welcomed
eum	Him
potestátem fíeri	the-power to-become
fílios Dei,	sons of-God,
his qui credunt	*that is* to-these who believe
in nómine ejus:	in his name:
qui nati sunt	who were born
non ex sanguínibus,	not of blood,

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[*] Be-on-your-guard when reading the text. *Verbum* not *Deus* is the subject. This is not apparent from the Latin text but is quite clear in the original Greek: Θεὸς ἦν ὁ Λόγος.

neque ex voluntáte carnis,	nor of the-will of-flesh,
neque ex voluntáte viri,	nor of the-will of-man,
sed ex Deo.	but of God.
Et Verbum	And the-Word
factum-est caro,	has-become flesh,
et habitávit in nobis:	and has-lived among us:
et vídimus glóriam ejus,	and we-have-seen his glory.
glóriam quasi Unigéniti	glory as of-the-Only-begotten
a Patre,	by the-Father,
plenum grátiæ et veritátis.	full of-grace and of-truth.

* * *

De Verbo

This easy, but extremely important Lectio brings us to the very heart of our subject, namely to the WORD: VERBUM.

You have already learnt that Verbum means "a word." As a grammatical term however, it is not used of just any word, but only of the Verb which is considered *the* word of a sentence, the vital principle without which, expressed or understood, no sentence can exist.

Without a knowledge of the Verb you would never be able to read the true meaning of a sentence, however many other words you might know, for if the Verb is left out, all the other words make no sense at all. In the temple of speech, therefore, we may say that the Verb is the corner-stone, even as the VERBUM INCARNATUM is the corner-stone of our Faith. If you stop to think a moment you will find matter here for further reflection.

What then is the function of the Verb? It is that part of speech by means of which we make a statement, the word by which we express existence, state, or action.

God is.	(existence)
Peter is asleep.	(state)
Paul is speaking.	(action)

Among verbs the first in importance is the verb TO BE: **Esse,** since without **BEING** there could be no action. This verb however can be employed in an absolute sense only when used of God:—

Deus est =God is.
Ego sum qui sum =I am who am.*

In all other cases it needs to be completed by some other word or words in order to make sense.

Paulus erat Apóstolus

You see that the nouns *Paulus* and *Apóstolus* both stand for the same person. The verb *erat* by thus linking them together establishes their identity. Therefore you will have no difficulty in remembering this important rule:—

The verb TO BE takes the same case after it as before it.

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* This untranslatable sentence is equivalent to saying: I am BEING itself.

This verb is often *understood* in Latin, especially when it links together words which denote the same person, thing or idea:—

Dóminus illuminátio mea = The Lord [is] my light.
Magna ópera Dómini = Great [are] the works of the Lord.
Parátum cor meum, Deus = My heart [is] ready, O God.
Ubi Petrus, ibi Ecclésia = Where Peter [is], there [is] the Church.

These few remarks together with the following tables will serve as an introduction to our study of the Verb. They must be, not merely read through, but studied in detail, and every word, every letter even, thoroughly mastered. You will have gained much if you determine not to leave this Lectio till you know it through and through.

The Verb ESSE = To Be

PRESENT

Christiánus[*] **sum** = I am a Christian	**Incrédulus**[*] **fui** = I have been an unbeliever
Christiánus es = Thou art a Christian	**Incrédulus fuísti** = Thou hast been an unbeliever
Christiánus est = He is a Christian	**Incrédulus fuit** = He has been an unbeliever
Christiáni[†] **sumus** = We are Christians	**Incréduli**[†] **fúimus** = We have been unbelievers
Christiáni estis = You are Christians	**Incréduli fuístis** = You have been unbelievers
Christiáni sunt = They are Christians	**Incréduli fuérunt** = They have been unbelievers

PAST

Felix eram = I was happy	**Infélix fúeram** = I had been unhappy
Felix eras = Thou wast happy	**Infélix fúeras** = Thou hadst been unhappy
Felix erat = He was happy	**Infélix fúerat** = He had been unhappy
Felíces erámus = We were happy	**Infelíces fuerámus** = We had been unhappy
Felíces erátis = You were happy	**Infelíces fuerátis** = You had been unhappy
Felíces erant = They were happy	**Infelíces fúerant** = They had been unhappy

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[*] **Christiána** or **Incrédula** if the subject is feminine.
[†] **Christiánæ** or **Incrédulæ** if the subject is feminine.

FUTURE

Miles Christi ero = I shall be a soldier of Christ	**Fidélis fúero** = I shall have been faithful
Miles Christi eris = Thou wilt be a soldier of Christ	**Fidélis fúeris** = Thou wilt have been faithful
Miles Christi erit = He will be a soldier of Christ	**Fidélis fúerit** = He will have been faithful
Mílites Christi érimus = We shall be soldiers of Christ	**Fidéles fuérimus** = We shall have been faithful
Mílites Christi éritis = You will be soldiers of Christ	**Fidéles fuéritis** = You will have been faithful
Mílites Christi erunt = They will be soldiers of Christ	**Fidéles fúerint** = They will have been faithful

Note well the vowel **u** which runs all through the right hand columns.

When you thoroughly know all the above sentences, not parrotwise, but really understanding their meaning, go back and read the text of the Lectio once again, and make up your mind to memorize it sooner or later.

Tu solus es Dóminus,
Jesu Christe.

LECTIO XVII (décima séptima)

The seventeenth Lectio is the second of the Sunday Compline psalms: Ps. 90. If you have a translation read it carefully first. Learn the Vocabulary, giving great care to the pronunciation of all these new words.

In this psalm three persons are speaking: 1. a Narrator, whom we may interpret as Our Lord; 2. the Christian soul, seeking shelter from peril; 3. God the Father, whose voice is heard at the end of the psalm.

1. **Qui hábitat in adjutório Altíssimi, in protectióne Dei cæli commorábitur. Dicet Dómino:**

2. **" Suscéptor meus es tu, et refúgium meum, Deus meus; sperábo in eum; quóniam Ipse liberávit me de láqueo venántium et a verbo áspero."**

1. **Scápulis suis obumbrábit tibi: et sub pennis ejus sperábis. Scuto circúmdabit te véritas ejus; non timébis a timóre noctúrno, a sagítta volánte in die, a negótio perambulánte in ténebris, ab incúrsu et dæmónio meridiáno. Cadent a látere tuo mille, et decem míllia**

a dextris tuis; ad te autem non appropinquábit. Verúmtamen óculis tuis considerábis, et retributiónem peccatórum vidébis.

2. "Quóniam tu es Dómine, spes mea."

1. Altíssimum posuísti refúgium tuum. Non accédet ad te malum, et flagéllum non appropinquábit tabernáculo tuo; quóniam Angelis suis mandávit de te, ut custódiant te in ómnibus viis tuis. In mánibus portábunt te, ne forte offéndas ad lápidem pedem tuum. Super áspidem et basilíscum ambulábis, et conculcábis leónem et dracónem.

3. "Quóniam in Me sperávit, liberábo eum: prótegam eum, quóniam cognóvit Nomen meum. Clamábit ad Me et Ego exáudiam eum; cum ipso sum in tribulatióne; erípiam eum, et glorificábo eum. Longitúdine diérum replébo eum, et osténdam illi Salutáre meum."

VOCABULARY

adjutórium, ii, *n.*	help; aid	ahd-yoo-to-ree-oom
asper, pera, perum, *adj.*	sharp	ahss-pair
aspis, áspidis, *f.*	viper	ahss-peess
basilíscus, i, *m.*	cobra	bah-see-lees-kooss
dæmónium, ii, *n.*	an evil spirit	day-mon-ee-oom
dexter, tera, terum, *adj.*	right	decks-tair
dextra, æ, *f.*	right hand	decks-trah
draco, ónis, *m.*	a dragon	drah-ko
flagéllum, i, *n.*	a whip; scourge	flah-jel-loom
incúrsus, us, *m.*	attack, assault	een-koor-sooss
lapis, lápidis, *m.*	a stone	lah-peess
láqueus, i, *m.*	noose; snare	lah-kway-ooss
latus, láteris, *n.*	side	lah-tooss
leo, leónis, *m.*	lion	lay-o, lay-on-eess
longitúdo, inis, *f.*	length	lon-jee-too-do
penna, æ, *f.*	feather (wing)	pen-nah
refúgium, ii, *n.*	refuge	ray-foo-jee-oom
retribútio, onis,	repayment	ray-tree-boot-see-o
salutáris, e, *adj.*	salutary	sah-loo-tah-reess
sagítta, æ, *f.*	arrow	sah-jeet-tah
scápulæ, arum, *f.*	shoulders	skah-poo-lay
scutum, i, *n.*	shield	skoo-toom
suscéptor, oris, *m.*	one who undertakes a charge	soo-shep-tor
tabernáculum, i, *n.*	tent	tah-bair-nah-koo-loom
timor, óris, *m.*	dread; terror	tee-mor
tribulátio, onis, *f.*	distress	tree-boo-laht-see-o
venans, ántis	a hunter	vay-nahns
véritas, átis, *f.*	truth	vay-ree-tahss

Qui **hábitat**	He-who lives
in adjutório Altíssimi	in-the-help of-the-most-High
commorábitur in protectióne	will-abide under the-protection
Dei cæli.	of-the-God of-Heaven
Dicet Dómino:	He-will-say to-the-Lord:
" Tu es suscéptor meus	" Thou art my champion
et refúgium meum,	and my refuge:
Deus meus.	O-my God.
Sperábo in eum,	[Yes] I-will-hope in Him,
quóniam Ipse	because He-himself
liberávit me	has-delivered me
de láqueo venántium	from the-trap of-the-hunters
et a verbo áspero."	and from the-sharp word."
Obumbrábit tibi	He-will-overshadow thee
scápulis suis:	with-his shoulders:
et **sperábis**	and thou-wilt-hope
sub pennis ejus.	beneath his feathers.
Véritas ejus	His Truth
circúmdabit te scuto;	will-encircle thee like-a-shield;
non timébis	thou wilt-not-be-afraid
a timóre noctúrno,	of the-nocturnal terror,
a sagítta volánte in die,	of the-arrow flying by day,
a negótio per-ambulánte	of the-business walking-around
in ténebris,	in the-darkness,
ab incúrsu	of sudden-catastrophe,
et dæmónio meridiáno.	and of-the-noon-day devil.
Mille cadent	A-thousand will-fall
a látere tuo,	at thy side,
et decem míllia	and ten thousand
a dextris tuis;	on thy right-hand
non autem **appropinquábit**	but [evil] will not come-near
ad te.	to-thee.
Verúmtamen	Nevertheless
considerábis óculis tuis,	thou-shalt-behold with-thine eyes,
et vidébis	and thou-shalt-see
retributiónem peccatórum.	the-reward of-sinners
" Quóniam: Tu, Dómine,	" For Thou, O-Lord,
es spes mea."	art my hope."
Posuísti Altíssimum	Thou-hast-made the-most-High
refúgium tuum.	thy shelter.
Malum non-accédet ad te,	Evil shall-not-draw-near to thee,
et flagéllum	and the-plague
non-**appropinquábit**	shall-not-come-near
tabernáculo tuo;	to-thy tent;
quóniam	because
mandávit	He-has-given-a-command
Angelis suis	to-his Angels
de te,	concerning thee,

ut custódiant te	that they-must-keep thee
in ómnibus viis tuis.	in all thy ways.
Portábunt te	They-will-carry thee
in mánibus,	in their-hands,
ne forte	lest perchance
offéndas pedem tuum	thou-shouldst-dash thy foot
ad lápidem.	against the-stone.
Ambulábis super áspidem	Thou-shalt-walk upon the-viper
et basilíscum,	and the-cobra,
et **conculcábis** leónem	and thou-shalt-trample-on the-lion
et dracónem.	and the-dragon.
" Quóniam	Because
sperávit in Me	he-has-hoped in Me
liberábo eum:	I-will-deliver him:
prótegam eum,	I-will-protect him,
quóniam cognóvit	because he-has-acknowledged
Nomen meum.	my Name.
Clamábit ad me,	He will-call to me,
et Ego exáudiam eum;	and I-myself will-answer him;
sum cum ipso	I-am with him
in tribulatióne;	in trouble;
erípiam eum,	I-will-deliver him,
et **glorificábo** eum.	and I-will-glorify him.
Replébo eum	I-will-fill him
longitúdine diérum,	with-length of-days,
et osténdam illi	and I-will-show to-him
Salutáre meum.	my Salvation.

* * *

THE CONJUGATION OF VERBS

By conjugation we mean the whole system of verbal inflexions. The principal variations in the form of a verb indicate:—

I. **Mood**: i.e. the precise manner in which the action (or state) denoted by the verb is presented, whether as an actual fact; as a command; or as a possibility dependent on certain conditions.

II. **Tense**: i.e. the period of time in which the action takes place: present, past or future.

III. **Person**: i.e. the one who performs the action: the person speaking, **First Person** (I or We); the person spoken to, **Second Person** (Thou or You); the person spoken about, **Third Person** (He, She, It or They).

IV. **Number**: i.e. a difference in the form of a verb showing whether the Person is singular or plural.

There are four regular models of conjugation. Verbs which conform to the model in every respect are termed regular; those which differ in any particular are called irregular. Before beginning to study any of these models it is desirable that you should have a general idea of the manner in which verbs function. Consider these three sentences:

(a) **Mother calls me.**
(b) **Mother is calling me.**
(c) **Mother has called me.**

All these sentences state an actual fact, therefore the verb is said to be in the **Indicative Mood.**

(a) is a simple, indefinite statement of the action.
(b) presents the action as still continuing, not yet finished, therefore Imperfect.
(c) presents the action as completely finished at the time of speaking, therefore Perfect.

All three *aspects* of this one action may be thrown back into the past, or projected into the future.

PRESENT

(a) *Simple*	(b) *Continuous or Imperfect*	(c) *Perfect*
Mother calls me.	**Mother is calling me.**	**Mother has called me.**

PAST

(a)	(b)	(c)
Mother called me.	**Mother was calling me.**	**Mother had called me.**

FUTURE

(a)	(b)	(c)
Mother will call me.	**Mother will be calling me.**	**Mother will have called me.**

Get this plan well in mind before going further:—
Three possible *times*: **Past; Present; Future.**
Three possible *aspects* of each: **Simple; Imperfect; Perfect.**

When you have thoroughly grasped this, study very carefully the following table which gives the whole of the Indicative Mood of our first model: **Vocāre**: *to call,* arranged according to the above plan.

PRESENT				
		(a) I call, etc.	(b) I am calling, etc.	(c) I have called, etc.
Singular	1.	**Voc-o**	*Lacking* Latin uses (a)	**Vocáv-i**
	2.	**Voc-as**		**Vocav-ísti**
	3.	**Voc-at**		**Vocáv-it**
Plural	1.	**Voc-ámus**		**Vocáv-imus**
	2.	**Voc-átis**		**Vocav-ístis**
	3.	**Voc-ant**		**Vocav-érunt**

PAST			
	(a) I called, etc.	(b) I was calling, etc.	(c) I had called, etc.
	Lacking Latin uses Present (c)	**Voc-ábam**	**Vocáv-eram**
		Voc-ábas	**Vocáv-eras**
		Voc-ábat	**Vocáv-erat**
		Voc-abámus	**Vocav-erámus**
		Voc-abátis	**Vocav-erátis**
		Voc-ábant	**Vocáv-erant**

FUTURE				
		(a) I shall call, etc.	(b) I shall be calling	(c) I shall have called
Singular	1.	**Voc-ábo**	*Lacking* Latin uses (a)	**Vocáv-ero**
	2.	**Voc-ábis**		**Vocáv-eris**
	3.	**Voc-ábit**		**Vocáv-erit**
Plural	1.	**Voc-ábimus**		**Vocav-érimus**
	2.	**Voc-ábitis**		**Vocav-éritis**
	3.	**Voc-ábunt**		**Vocáv-erint**

From the above table you see that Latin manages without Present and Future (b).[*] This aspect of Present and Future can be indicated by using some additional word, such as an adverb, to make the meaning quite clear.

Past (b) however, is in constant use to describe an action or state that was in progress during some past period of time.

Dum Israelítæ pugnábant, Móyses orábat.

While the-Israelites were-fighting, Moses was-praying.

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[*] Thus, at first sight, Latin may appear poorer than English in verbal forms. Closer attention however shows that it is quite the contrary. English has only two true verbal forms: The Present Simple and Past Simple. All the others are makeshift combinations, composed with the aid of an auxiliary (have, be, shall, will, etc.) plus either a present or past participle. So that in reality Latin is much richer than English in true verbal forms.

The Latin Imperfect has also other shades of meaning: *Vocábam* may mean either: *I was calling;* or *I used to call;* or *I was in the habit of calling;* or *I began to call.* Remember all these possible meanings when reading, so as to choose the one which best suits the general sense.

You see also that Latin does not make use of a Past Simple, and you will probably wonder how it can get on without it. Here then it would be well to grasp clearly the fact that verbal forms which exist in one language may be lacking in another, since different types of mind consider an action from different points of view. One language will place more emphasis on the *time* factor, while another is more concerned with the precise *aspect* under which an action is presented. This fact should never be lost sight of when studying languages, especially ancient languages. Thus the Latin mind, in considering a past event, sees two possibilities: either *it was happening* (Imperfect), or *it had already happened* (Past Perfect). This being so the vague statement *it happened* will seldom be required, and whenever such an occasion does arise the Present Perfect does duty. Make a note of this to help you with your future reading.

Latin is very careful in the use of the three Perfects, especially of the Future Perfect, about which English is not so particular; for instance in English we say " Answer me when I call ", but the logical Latin mind, considering that the action of calling must have been completed before an answer can be expected, prefers to say:—

Answer me when I shall have called.

In the above table you will not have failed to notice that each form consists of an unvarying part: the Stem, to which are added varying endings. Stem 1: **Voc** is found in (a) and (b); Stem 2: **Vocav** in (c) only. Make a special note of this for it applies to all verbs without distinction. All the different endings must be thoroughly learnt, for without a knowledge of them you would never be able to read with ease and understanding. The process of memorizing all these inflexions is not so difficult as it may appear at first sight. In this, as in all else, constant repetition is the secret.

When you have studied the above tables attentively go back and examine the First Conjugation verbs used in this Lectio. All are in thick type in the construction so you will have no difficulty in recognizing them. They are all conjugated like **Voco**. You should memorize the entire fragment in which they occur.

To sum up: The Indicative Mood of verbs makes a simple statement of fact, or asks a direct question.

Before leaving this Lectio memorize the following prayer:—

Exáudi nos, Dómine, in die
qua invocavérimus te.

LECTIO XVIII (décima octáva)

The eighteenth Lectio is the Gospel for Sexagesima Sunday. Learn the Vocabulary, then read the Latin text slowly aloud, never forgetting to aim at perfect pronunciation.

Cum turba plúrima convenírent, et de civitátibus properárent ad Jesum, dixit per similitúdinem: Exiit qui séminat, semináre semen suum: et dum séminat, áliud cécidit secus viam, et conculcátum est, et vólucres cæli comedérunt illud. Et áliud cécidit supra petram: et natum áruit, quia non habébat humórem. Et áliud cécidit inter spinas, et simul exórtæ spinæ suffocavérunt illud. Et áliud cécidit in terram bonam, et ortum fecit fructum céntuplum.

Hæc dicens clamábat: Qui habet aures audiéndi, áudiat. Interrogábant autem eum discípuli ejus, quæ esset hæc parábola. Quibus ipse dixit: Vobis datum est nosse mystérium regni Dei, cæteris autem in parábolis: ut vidéntes non vídeant, et audiéntes non intélligant. Est autem hæc parábola: Semen est verbum Dei. Qui autem secus viam, hi sunt qui áudiunt, deínde venit diábolus et tollit verbum de corde eórum, ne credéntes salvi fiant. Nam qui supra petram, qui cum audíerint, cum gáudio suscípiunt verbum: et hi radíces non habent, qui ad tempus credunt, et in témpore tentatiónis recédunt. Quod autem in spinas cécidit, hi sunt qui audiérunt et a sollicitudínibus, et divítiis, et voluptátibus vitæ eúntes suffocántur, et non réferunt fructum. Quod autem in bonam terram, hi sunt qui in corde bono et óptimo audiéntes verbum rétinent, et fructum áfferunt in patiéntia.

VOCABULARY

auris, is, *f.*	ear	ow-rees
céntuplus, a, um.	hundredfold	chen-too-plooss
deínde, adv.	then; afterwards	day-een-day
divítiæ, arum, *f.*	riches	dee-veet-see-ay
gáudium, ii, *n.*	joy	gow-dee-oom
humor, óris, *m.*	moisture	oo-mor
mystérium, ii, *n.*	mystery	mee-stair-ee-oom
óptimus, a, um	best; excellent	op-tee-mooss
patiéntia, æ, *f.*	the act of suffering; endurance	paht-see-ent-see-ah
petra, æ, *f.*	rock	pay-trah
plúrimus, a, um	very great	ploo-ree-mooss
radix, ícis, *f.*	root	rah-deeks
secus, *prep.*	alongside	say-kooss
sollicitúdo, inis, *f.*	anxiety; care	soll-lee-chee-too-do
spina, æ, *f.*	thorn	spee-nah
tentátio, æ, *f.*	trial; test	ten-taht-see-o
volúptas, tátis, *f.*	pleasure	voll-oop-tahss

Cum turba plúrima	When a-very-great crowd
convenírent et properárent	had-gathered and hastened
de civitátibus	from the-towns
ad Jesum,	to Jesus,
dixit per similitúdinem:	He-said by-way-of an-illustration:
Qui **séminat** éxiit	He-who sows went-out
semináre semen suum:	to-sow his seed:
et dum **séminat**	and while he-is-sowing
áliud **cécidit**	some has-fallen
secus viam,	alongside the-way,
et conculcátum-est,	and is-trampled-on
et vólucres cæli	and the-birds of-heaven
comedérunt illud.	have-eaten it.
Et áliud **cécidit**	And other-seed has-fallen
supra petram:	upon rock:
et natum, **áruit**,	and newly-born, has-withered,
quia	because
non-**habébat** humórem.	it-was-not-having moisture.
Et áliud **cécidit**	And other-seed has-fallen
inter spinas	among thorns,
et spinæ	and the-thorns
exórtæ simul	being-sprung-up with-it
suffocavérunt illud.	have-smothered it.
et áliud **cécidit**	And other-seed has-fallen
in terram bonam,	on good soil,
et ortum	and being-sprung-up
fecit fructum céntuplum.	has-produced a-hundred-fold fruit.
Dicens hæc	Saying these-things
clamábat:	He-began-to-cry-out:
Audiat qui **habet** aures	Let-him-hear who has ears
audiéndi.	for-hearing.
Discípuli autem ejus	Now his disciples
interrogábant eum	began-to-question Him
quæ hæc parábola esset.	what this parable might-be.
Quibus ipse **dixit**:	To-whom He-said:
Datum-est vobis	It-is-given to-you
nosse mystérium	to-know the-mystery
regni Dei,	of-the-kingdom of-God,
cæteris autem	but to-others
in parábolis,	in parables,
ut vidéntes,	that seeing,
non-vídeant,	they-may-not-see,
et audiéntes	and hearing
non-intélligant.	they-may-not-understand.
Parábola autem est hæc:	Now the parable is this:

Semen est verbum Dei.	The-seed is the-word of-God.
Qui autem secus viam	And they alongside the-way
sunt hi qui **áudiunt**,	are they who hear,
deínde diábolus **venit**	then the-devil comes
et **tollit** verbum	and takes-away the-word
de corde eórum,	from the-heart of-them,
ne credéntes	lest believing
fiant salvi.	they-may-be saved.
Nam qui supra petram	Now they upon rock
qui	[are] they-who
cum audíerint,	when they-have-heard,
suscípiunt verbum	receive the-word,
cum gáudio:	with joy:
et hi non **habent** radíces,	and these have not roots,
qui **credunt** ad tempus	who believe for a-time
et **recédunt**	and fall-away
in témpore tentatiónis.	in time of-testing.
Quod autem **cécidit**	And that-which has-fallen
in spinis	among thorns
sunt hi qui **audiérunt**	are they who have-heard
et eúntes	and going-on-their-way
suffocántur a sollicitudínibus,	are-overwhelmed by the-cares,
et divítiis,	and the-riches,
et voluptátibus vitæ	or the-pleasures of-life
et **non-réferunt** fructum.	and do-not-bear fruit.
Quod autem in bonam terram	But that upon good soil
sunt hi qui	are they who
audiéntes verbum	hearing the-word
in corde bono et óptimo	in a-good and excellent heart
rétinent,	retain (it),
et **áfferunt** fructum	and bring-forth fruit
in patiéntia.	through endurance.

* * *

When you have worked through the construction and know every word of it, compare the English column with the translation given in your Missal. Then turn back to the Latin text and read it through again two or three times until you understand it without any hesitation. You will then be ready to study the following tables.

A BIRD'S EYE VIEW OF THE INDICATIVE MOOD

1. Vocáre = to call

2. Delére = to blot out
to destroy

PRESENT			
Simple	*Perfect*	*Simple*	*Perfect*
Voc-o	**Vocáv-i**	**Dél-eo**	**Delév-i**
Voc-as	**Vocav-ísti**	**Del-es**	**Delev-ísti**
Voc-at	**Vocáv-it**	**Del-et**	**Delév-it**
Voc-ámus	**Vocáv-imus**	**Del-émus**	**Delév-imus**
Voc-átis	**Vocav-ístis**	**Del-étis**	**Delev-ístis**
Voc-ant	**Vocav-érunt**	**Del-ent**	**Delev-érunt**
PAST			
Imperfect	*Perfect*	*Imperfect*	*Perfect*
Voc-ábam	**Vocáv-eram**	**Del-ébam**	**Delév-eram**
Voc-ábas	**Vocáv-eras**	**Del-ébas**	**Delév-eras**
Voc-ábat	**Vocáv-erat**	**Del-ébat**	**Delév-erat**
Voc-abámus	**Vocav-erámus**	**Del-ebámus**	**Delev-erámus**
Voc-abátis	**Vocav-erátis**	**Del-ebátis**	**Delev-erátis**
Voc-ábant	**Vocáv-erant**	**Del-ébant**	**Delév-erant**
FUTURE			
Simple	*Perfect*	*Simple*	*Perfect*
Voc-ábo	**Vocáv-ero**	**Del-ébo**	**Delév-ero**
Voc-ábis	**Vocáv-eris**	**Del-ébis**	**Delév-eris**
Voc-ábit	**Vocáv-erit**	**Del-ébit**	**Delév-erit**
Voc-ábimus	**Vocav-érimus**	**Del-ébimus**	**Delev-érimus**
Voc-ábitis	**Vocav-éritis**	**Del-ébitis**	**Delev-éritis**
Voc-ábunt	**Vocáv-erint**	**Del-ébunt**	**Delév-erint**

Other verbs conjugated on these models =

Canto	= I sing	**cantávi**	**Fleo**	= I weep	**flevi**
Laudo	= I praise	**laudávi**	**Impleo**	= I fill up	**implévi**
Do	= I give	**dedi**	**Jáceo**	= I lie down	**jácui**
Juvo	= I aid	**juvi**	**Retíneo**	= I retain	**retínui**
Sto	= I stand	**steti**	**Sédeo**	= I sit down	**sedi**
Veto	= I forbid	**vétui**	**Vídeo**	= I see	**vidi**

OF THE FOUR REGULAR CONJUGATIONS

3. Légere=to read   **4. Audíre**=to hear

PRESENT			
Simple	*Perfect*	*Simple*	*Perfect*
Leg-o **Leg-is** **Leg-it**	**Leg-i** **Leg-ísti** **Leg-it**	**Aud-io** **Aud-is** **Aud-it**	**Audív-i** **Audiv-ísti** **Audív-it**
Lég-imus **Lég-itis** **Leg-unt**	**Lég-imus** **Leg-ístis** **Leg-érunt**	**Aud-ímus** **Aud-ítis** **Aud-iunt**	**Audív-imus** **Audiv-ístis** **Audiv-érunt**
PAST			
Imperfect	*Perfect*	*Imperfect*	*Perfect*
Leg-ébam **Leg-ébas** **Leg-ébat**	**Lég-eram** **Lég-eras** **Lég-erat**	**Aud-iébam** **Aud-iébas** **Aud-iébat**	**Audív-eram** **Audív-eras** **Audív-erat**
Leg-ebámus **Leg-ebátis** **Leg-ébant**	**Leg-erámus** **Leg-erátis** **Lég-erant**	**Aud-iebámus** **Aud-iebátis** **Aud-iébant**	**Audiv-erámus** **Audiv-erátis** **Audív-erant**
FUTURE			
Simple	*Perfect*	*Simple*	*Perfect*
Leg-am **Leg-es** **Leg-et**	**Lég-ero** **Lég-eris** **Lég-erit**	**Aud-iam** **Aud-ies** **Aud-iet**	**Audív-ero** **Audív-eris** **Audív-erit**
Leg-émus **Leg-étis** **Leg-ent**	**Leg-érimus** **Leg-éritis** **Lég-erint**	**Aud-iémus** **Aud-iétis** **Aud-ient**	**Audiv-érimus** **Audiv-éritis** **Audív-erint**

Other verbs conjugated on **these models=**

Emo	= I buy	**emi**	**Custódio**	= I keep	**custodívi**
Solvo	= I loosen	**solvi**	**Dórmio**	= I sleep	**dormívi**
Cado	= I fall	**cécidi**	**Apério**	= I open	**apérui**
Credo	= I believe	**crédidi**	**Séntio**	= I perceive	**sensi**
Facio	= I make	**feci**	**Vénio**	= I come	**veni**
Suscípio	= I receive	**suscépi**			

N.B.—The Perfect of **Légere** is irregular; note the absence of the letter **v** which appears in the regular Stem 2 of the three other Conjugations.

Your method of studying these tables should be as follows:—On the left hand page read in succession each form of the first and second conjugation, thus:

Voco=I call....................**Déleo**=I destroy
Vocas=Thou callest.........**Deles**=Thou destroyest

Then:

Vocávi=I have called......**Delévi**=I have destroyed, etc.

Do the same with Past and Future. You will realize at once that, with the exception of one letter, the two conjugations are identical. The first Conjugation has as its characteristic vowel **a**, the second has **e**.

Treat the right hand page in the same way, comparing **Lego** with **Audio**. Then compare the two pages one with another. You will notice that the endings of the three Perfects are identical in all four Conjugations.*

Compare again and again, backwards and forwards, until you have the whole scheme in your mind's eye. Then make a copy of the following diagram of the endings of all four conjugations and keep it in front of you when reading until you have become quite at home with all these different forms.

Present Simple				Future Simple			
1.	2.	3.	4.	1.	2.	3.	4.
o	**eo**	**o**	**io**	**abo**	**ebo**	am	**iam**
as	**es**	**is**	**is**	**abis**	**ebis**	es	**ies**
at	**et**	**it**	**it**	**abit**	**ebit**	et	**iet**
amus	**emus**	**imus**	**imus**	**abimus**	**ebimus**	emus	**iemus**
atis	**etis**	**itis**	**itis**	**abitis**	**ebitis**	etis	**ietis**
ant	**ent**	**unt**	**iunt**	**abunt**	**ebunt**	ent	**ient**

Imperfect				The three Perfects		
1.	2.	3.	4.	Present	Past	Future
abam	**ebam**	**ebam**	**iebam**	**i**	**eram**	**ero**
abas	**ebas**	**ebas**	**iebas**	**isti**	**eras**	**eris**
abat	**ebat**	**ebat**	**iebat**	**it**	**erat**	**erit**
abamus	**ebamus**	**ebamus**	**iebamus**	**imus**	**eramus**	**erimus**
abatis	**ebatis**	**ebatis**	**iebatis**	**istis**	**eratis**	**eritis**
abant	**ebant**	**ebant**	**iebant**	**erunt**	**erant**	**erint**

A really careful study of the above tables will give you a good grasp of the mechanism of verbal forms, and you should have no difficulty with the irregular verbs given at the bottom of pp. 100 & 101. These verbs, though differing slightly from the regular form given in the tables, *always keep the regular endings of the respective models.*

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* You will have noticed that **Legit**=*he reads* and *he has read*. Compare this with our English *I read* (present) and *I read* (past); similar to the eye, they are dissimilar to the ear. So by pronunciation did the ancient Roman distinguish the two meanings of legit. *He reads* was pronounced **lĕgit** (first syllable short) lay-jeet; *he has read* was pronounced **lēgit** (first syllable long) láy-ay-jeet. In actual liturgical practice to-day no difference is made.

Once you know the Stem there is nothing new to be learnt. Take for instance the verb **dare** = to give. Stem 1 is **D.** Thus, adding the endings of model 1, we have:—

Do das dat damus datis dant, etc.

Stem 2 is **Ded** which gives:—

Dedi dedísti dedit dédimus dedísti dedérunt

No difficulty therefore, providing you thoroughly know your endings.

N.B.—The verb **Suscípere** = to receive, **Cápere** = to take; to receive; **Erípere** = to rescue, and one or two others of the third Conjugation insert an additional letter **i** here and there after Stem 1, which, at first sight, makes them appear to belong to the fourth Conjugation. The following table shows where this additional **i** appears. You will learn these few verbs as you come across them.

Present Simple	Imperfect	Future Simple
Suscíp(i)o	**Suscip(i)ébam**	**Suscíp(i)am**
Suscíp(i)unt	**Suscip(i)ébas**	**Suscíp(i)es**
2 *persons only*	i *all through*	i *all through*

When you have assimilated all this material turn back and read once again the Latin text of this and of the preceding Lectio, and go through the construction of both once more, paying special attention to the verbs in thick type. Does it not seem much clearer now? Then learn and often repeat this beautiful verse from the forty-seventh psalm:

Suscépimus, Deus, misericórdiam tuam
in médio templi tui.

LECTIO XIX (décima nona)

The nineteenth Lectio is the Gospel for the twentieth Sunday after Pentecost. Learn the Vocabulary before beginning to study the Latin text in the usual way.

Erat quidam régulus cujus fílius infirmabátur Caphárnaum. Hic cum audísset quia Jesus adveníret a Judæa in Galilæam, ábiit ad eum: et rogábat eum ut descénderet, et sanáret fílium ejus: incipiébat enim mori. Dixit ergo Jesus ad eum: Nisi signa et prodígia vidéritis non créditis. Dicit ad eum régulus: Dómine, descénde priúsquam moriátur fílius meus. Dicit ei Jesus: vade, fílius tuus vivit. Crédidit homo sermóni quem dixit ei Jesus, et ibat. Jam autem, eo descendénte, servi occurrérunt ei, et nuntiavérunt dicéntes quia fílius ejus víveret. Interrogábat ergo horam ab eis in qua mélius habúerit. Et dixérunt ei: Quia heri, hora séptima, relíquit eum febris. Cognóvit ergo pater quia illa hora erat in qua dixit ei Jesus: Fílius tuus vivit: et crédidit ipse, et domus ejus tota.

VOCABULARY

febris, is, *f.*	fever	fay-brees
gallus, i, *m.*	cock	gahl-looss
intelléctus, us, *m.*	understanding	een-tell-leck-tooss
messis, is, *f.*	harvest	mess-seess
operárius, ii, *m.*	worker	op-ay-rah-ree-ooss
prodígium, ii, *n.*	wonder	prod-ee-jee-oom
régulus, i, *m.*	ruler	ray-goo-looss
sermo, ónis, *m.*	word; saying	sair-mo
testimónium, ii, *n.*	witness; teaching	tess-tee-mon-ee-oom

In the following list of verbs you are given: the first person singular, Present Simple, with its meaning; between brackets the first person singular, Present Perfect, which, minus the final vowel, gives Stem 2.

accéndo (accéndi) 3.	I kindle	aht-chen-do
advénio (advéni) 4.	I arrive	ahd-vay-nee-o
cognósco (cognóvi) 3.	I know	ko-n'yoss-ko
credo (crédidi) 3.	I believe	kray-do
descéndo (descéndi) 3.	I descend	day-shen-do
dico (dixi) 3.	I say	dee-ko
hábeo (hábui) 2.	I have	ah-bay-o
incípio (incepi) 3.	I begin	een-chee-pee-o
mitto (misi) 3.	I send	meet-to
nego (negávi) 1.	I deny	nay-go
núntio (nuntiávi) 1.	I announce	noont-see-o
occúrro (occúrri) 3.	I meet	ock-koor-ro
osténdo (osténdi) 3.	I show	oss-ten-do
reddo (réddidi) 3.	I render	red-do
relínquo (reliqui) 3.	I relinquish	ray-leen-kwo
requiésco (requiévi) 3.	I rest	ray-kwee-ay-sko
scio (scivi) 4.	I know; I understand	shee-o
vivo (vixi) 3.	I live	vee-vo

Erat quidam régulus	There-was a-certain ruler
cujus fílius infirmabátur	whose son was-ill
Caphárnaum.	at-Capharnaum.
Cum hic audísset	When this-man heard
quia Jesus adveníret	that Jesus had-arrived
a Judæa in Galilæam	from Judea into Galilee
ábiit ad eum:	he-went to Him:
et **rogábat** eum	and began-to-beg Him
ut descénderet et sanáret	that He-would-come-down and heal
fílium ejus:	the-son of-him:
incipiébat enim mori.	for he-was-beginning to-die.
Jesus ergo **dixit** ad eum:	Therefore Jesus said to him:
Nisi **vidéritis**	Unless you-will-have-seen
signa et prodígia	signs and wonders
non **créditis**.	you believe not.

Régulus **dicit** ad eum:	The ruler says to Him:
Dómine, descénde	O-Lord, come down
priúsquam fílius meus moriátur.	before my son dies.
Jesus **dicit** ei: Vade,	Jesus says to-him: Go,
fílius tuus **vivit.**	thy son lives.
Homo **crédidit** sermóni	The-man has-believed in-the-word
quem Jesus **dixit** ei,	which Jesus has-spoken to-him,
et ibat.	and he-started-on-his-way.
Jam autem,	But already,
eo-descendénte,	as-he-was-going-down,
servi **occurrérunt** ei	his-servants ran-to-meet him
et **nuntiavérunt** dicéntes	and announced saying
quia fílius ejus víveret.	that his son was-living.
Interrogábat ergo ab eis	Therefore he-enquired of them
horam in qua	the-hour in which
habúerit mélius.	he-had betterment.
Et **dixérunt** ei:	And they-said to-him:
Quia heri	That yesterday
hora séptima	at-the-seventh hour
febris **relíquit** eum.	the-fever has-left him.
Pater ergo **cognóvit**	The-father therefore knew
quia **erat**	that it-was
illa hora in qua	at-that hour in which
Jesus **dixit** ei:	Jesus has-said to him:
Fílius tuus **vivit**:	Thy son lives:
et ipse **crédidit**	and he-himself has-believed
et tota domus ejus.	and the-whole household of-him.

* * *

Study the construction very carefully in the usual way, paying special attention to all verbs in thick type. Then, before beginning to read the following remarks, make sure that you know all the forms of the Indicative Mood of the four models. Test your knowledge by re-reading some of the earlier Lectiones, or any text from the Missal. Do not go further until you are quite sure you have thoroughly assimilated all the remarks of the two preceding Lectiones.

THE SUBJUNCTIVE MOOD

Régulus rogábat Jesum **ut sanáret** fílium ejus: The ruler asked Jesus *that he would heal* (=to heal) his son.

Servi rogábant **num** Jesus púerum **sanavísset**: The servants asked *whether* Jesus *had healed* the boy.

Look well at the verb in thick type of the above sentences. You do not recognize these forms of the first conjugation, therefore you can say without hesitation that they are not part of the Indicative Mood. They belong in fact to the Subjunctive Mood with which you must now become acquainted. This Mood uses Present and Past forms only, it has no future. Treat the following tables in the same way as you did those of the Indicative Mood. Then compare each form of the Subjunctive with its corresponding Indicative.

THE SUBJUNCTIVE MOOD OF THE

1. Vocáre 2. Delére

PRESENT			
Simple	*Perfect*	*Simple*	*Perfect*
Voc-em	**Vocáv-erim**	**Dél-eam**	**Delév-erim**
Voc-es	**Vocáv-eris**	**Dél-eas**	**Delév-eris**
Voc-et	**Vocáv-erit**	**Dél-eat**	**Delév-erit**
Voc-émus	**Vocav-érimus**	**Del-eámus**	**Delev-érimus**
Voc-étis	**Vocav-éritis**	**Del-eátis**	**Delev-éritis**
Voc-ent	**Vocáv-erint**	**Dél-eant**	**Delév-erint**
PAST			
Imperfect	*Perfect*	*Imperfect*	*Perfect*
Voc-árem	**Vocav-íssem**	**Del-érem**	**Delev-íssem**
Voc-áres	**Vocav-ísses**	**Del-éres**	**Delev-ísses**
Voc-áret	**Vocav-ísset**	**Del-éret**	**Delev-ísset**
Voc-arémus	**Vocav-issémus**	**Del-erémus**	**Delev-issémus**
Voc-arétis	**Vocav-issétis**	**Del-erétis**	**Delev-issétis**
Voc-árent	**Vocav-íssent**	**Del-érent**	**Delev-íssent**

FOUR REGULAR CONJUGATIONS

3. Légere　　　4. Audíre

PRESENT			
Simple	*Perfect*	*Simple*	*Perfect*
Leg-am	Lég-erim	Aud-iam	Audív-erim
Leg-as	Lég-eris	Aud-ias	Audív-eris
Leg-at	Lég-erit	Aud-iat	Audív-erit
Leg-ámus	Leg-érimus	Aud-iámus	Audiv-érimus
Leg-átis	Leg-éritis	Aud-iátis	Audiv-éritis
Leg-ant	Lég-erint	Aud-iant	Audív-erint
PAST			
Imperfect	*Perfect*	*Imperfect*	*Perfect*
Lég-erem	Leg-íssem	Aud-írem	Audiv-íssem
Lég-eres	Leg-ísses	Aud-íres	Audiv-ísses
Lég-eret	Leg-ísset	Aud-íret	Audiv-ísset
Leg-erémus	Leg-issémus	Aud-irémus	Audiv-issémus
Leg-erétis	Leg-issétis	Aud-irétis	Audiv-issétis
Lég-erent	Leg-íssent	Aud-írent	Audiv-íssent

Suscípere inserts **i** in all the persons of the Present Simple:
Suscíp(i)am, etc.

What special points do you notice about these tables?

I. The respective Stems remain unchanged and keep the same positions. Again it is only the *endings* that have to be memorized.

II. In the Present Simple the first and second conjugations have changed over their respective distinguishing vowels **a** and **e**.

III. The Imperfect of all four conjugations is formed by adding **m - s - t - mus - tis - nt -** to the *name* of the verb:—**Vocáre-m; Delére-m; Légere-m; Audíre-m,** etc.

IV. The first Person singular, Present Simple of 3 and 4 is exactly the same as their respective Indicative Future Simple.

V. In all four conjugations the Subjunctive Present Perfect is the same as the Indicative Future Perfect, with the exception of the first Person singular which differs only in the final syllable:—**Vocáver-im** instead of **Vocáver-o**.

Verify all these points one by one. You will also have noticed that no English translation is given of the various forms in the Subjunctive tables. Now since this Mood has many uses it is better not to attach a single meaning to any of its forms, but first to give you a few simple notions of its function in the Latin language.

Briefly then we may say that whereas the Indicative is the mood of *actuality,* the Subjunctive is the mood of *potentiality* and of dependence on certain conditions (*sub* = under; subject to; dependent on). The dependence may concern the fact itself, in which case it is real:—it may, or may not happen; I fear lest it should happen; I wish, command or request that it should happen; I ask whether it has happened, or will happen, etc. Or the dependence may result from the form of a sentence in which a certain word or construction requires a subjunctive to follow. In this case the dependence is grammatical.

A verb in the Subjunctive Mood is generally introduced by **ut** or **qui** (= **ut ille**); by **ne** or **ut non** if negative; by **num** if interrogative; or by some such word as **ántequam, priúsquam** = before; **cum** = when; **donec** = until; **ita ut** = in such a manner as to; **quia** = because; though all these words are not *necessarily* followed by a Subjunctive.

When a Subjunctive stands alone without **ut** or **ne**, etc., it generally expresses an order or a wish, and will be rendered in English by *let* or *may*.

Audiat = Let him (or her) hear.
Requiéscat in pace = May he (or she) rest in peace.

Bear in mind these general notions, know your endings thoroughly and you should have no difficulties with the Subjunctive. There will be no need for you to learn all the intricate rules and regulations for the use of this mood. That is necessary only for those who wish to write or to translate into Latin. Your aim, which you must never lose sight of, is simply to learn to read fluently so as to be able to follow the texts of the Liturgy with understanding and spiritual profit. Therefore since *you* will never have to decide when such or such a verbal form is to be used, all that you need is to recognize the different forms when you come across them. This knowledge is quickly acquired. Their use, and how to render them into English you will learn from an observant study of the construction of each Lectio, and by comparing it with the translation given in your Missal.

Below are a few examples of the use of the Subjunctive Mood. You should memorize every single one of these examples.

Dómine, non sum dignus **ut intres** sub tectum meum. = Lord, I am not worthy *that Thou-shouldst-enter* under my roof.

Rogate Dóminum messis **ut mittat** operários in messem suam. = Ask the Lord of the harvest *that he-may-send* (= to send) workers into his harvest.

Rogavérunt eum **ut** signum de cælo **ostendéret** eis. = They asked Him *that He-would-show* them (= to show them) a sign from Heaven.

Misit illum in villam suam **ut pásceret** porcos. = He sent him to his farm *that he-might-feed* (= to feed) the pigs.

Dic **ut** lápides isti panes **fiant**. = Command *that* these stones *be-made* loaves-of-bread.

Angeli tui **hábitent** in ea, **qui** nos in pace **custódiant** = *May* thy Angels *dwell* therein, *that-they may-guard* us in peace.

Vidéte **ne** quis malum pro malo alícui **reddat**. = See *that-no* one *render* evil for evil to anybody.

Priúsquam gallus **cantet**, ter me negábis. = *Before* the cock *crows* thou wilt deny me thrice.

Convenérunt multi, **ita ut non-cáperet** neque ad jánuam.[*] = A great number came together, *so that there-was-not-room-for-them* not-even at the door.

Intret orátio mea in conspéctu tuo. = *Let* my prayer *enter* into thy presence.

Accéndat in nobis Dóminus ignem sui amóris. = *May* the Lord *kindle* in us the fire of his love.

When you have assimilated all this material it would be well to turn back and do a little revision of all the grammatical knowledge acquired up to this point, reading through again all the Latin texts to see how far this knowledge has advanced your understanding. Then learn the following prayer which could be very profitably used before starting to study any new Lectio.

Da mihi intelléctum, ut sciam
testimónia tua.

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[*] **Cápio** conjugated like **Suscípio** (see p. 103) sometimes means: *to fit in; to be contained,* In this sentence **cáperet** means literally: it (i.e. the crowd) did not fit in.

LECTIO XX (vigésima)

The twentieth Lectio is the beginning of a homily of St. Gregory on the Gospel for Sexagesima Sunday which you have recently studied. Learn the Vocabulary, then read the text through once aloud. Come back and read it again silently to see how much of its meaning you are able to make out. This is a more difficult text than any you have had so far, and you may find you understand very little at a first reading. If so, set to work at once on the construction and all obscurities will be cleared up.

Léctio sancti Evangélii, quam modo, fratres caríssimi, audístis, expositióne non índiget, sed admonitióne. Quam enim per semetípsam Véritas expósuit, hanc discútere humána fragílitas non præsúmat. Sed est quod sollícite in hac ipsa expositióne Domínica pensáre debeámus: quia si nos vobis semen verbum, agrum mundum, vólucres dæmónia, spinas divítias significáre dicerémus: ad credéndum nobis mens fórsitan vestra dubitáret.

Unde et idem Dóminus per semetípsum dignátus est expónere quod dicébat, ut sciátis rerum significatiónes quærere in iis étiam, quæ per semetípsum nóluit explanáre. Exponéndo ergo quod dixit, figuráte se loqui innótuit: quátenus certos nos rédderet cum vobis nostra fragílitas verbórum illíus aperíret.

VOCABULARY

ádjuvo (ádjuvi) 1.	I help	ahd-joo-vo
admonítio, ónis, *f.*	admonition; counsel	ahd-mon-eet-see-o
benedíco (benedíxi) 3.	I bless; I praise	bay-nay-dee-ko
caríssimus, a, um, adj.	dearest	kah-rees-see-mooss
certus, a, um, adj.	certain; confident	chair-tooss
conséntio (consénsi) 4.	I agree	kon-sent-see-o
débeo (débui) 2.	I owe; I ought	day-bay-o
dignátus est	he has condescended	dee-n'yah-tooss
discútio (discússi) 3.	I discuss	dees-koot-see-o
dúbito (dubitávi) 1.	I hesitate	doo-bee-to
duco (duxi) 3.	I lead	doo-ko
expláno (explanávi) 1.	I explain	ecks-plah-no
expóno (expósui) 3.	I expound	ecks-pon-o
expositío, ónis, *f.*	a setting forth	ecks-pos-eet-see-o
festíno (festinávi) 1.	I make haste	fay-stee-no
figúra, æ, *f.*	a figure of speech	fee-goo-rah
fragílitas, tátis, *f.*	weakness	frah-jee-lee-tahss
figuráte adv.	figuratively	fee-goo-rah-tay
indígeo (indígui) 2.	I need	een-dee-jay-o
innotésco (innótui) 3.	I make known	een-not-ay-sko
lente adv.	slowly	len-tay
loqui	to speak	lock-wee
modo adv.	just now	mod-o

nolo (nólui) irreg.	I am not willing	nol-o
præsúmo (præsúmpsi) 3.	I presume	pray-soo-mo
penso (pensávi) 1.	I weigh; I ponder	pen-so
quæro (quæsívi) 3.	I seek	kwair-o
quá-tenus	in order that	kwah-tay-nooss
quo adv.	whither	kwo
semetípse	emphatic for *ipse*	say-met-eep-say
signífico (significávi) 1.	I signify	seen-yee-fee-ko
tendo (téndidi) 3.	I travel towards	ten-do

Fratres caríssimi,	Dearest brethren,
léctio sancti Evangélii	the-reading of-the-holy Gospel
quam modo audístis	which you-have-heard just-now
non-índiget expositióne	has-no-need of-explanation
sed admonitióne.	but of-counsel. (so as to profit by it)
Humána enim fragílitas	For human frailty
non-præsúmat **discútere**	must-not-presume to-discuss
hanc quam	that [truth] which
Véritas per semetípsam	Truth Itself
expósuit.	has-expounded.
Sed	But
in hac ipsa expositióne	in this very explanation
Domínica	of-the-Lord's
est quod	there-is something-which
debeámus sollícite **pensáre**:	we-ought carefully to-ponder-on:
quia	because
si nos dicerémus vobis	if we* were-to-declare to-you
semen **significáre** verbum,	the-seed to-signify the-word,
agrum mundum,	the-field the-world,
vólucres dæmónia,	the-birds demons,
spinas divítias,	the-thorns riches,
fórsitan mens vestra	perhaps your mind
dubitáret **ad credéndum** nobis.	would-hesitate to-believe in-us.
Unde et	And-so for-this-cause
idem Dóminus per semetípsum	the same Lord by Himself
dignátus-est **expónere**	has-deigned to-expound
quod dicébat,	what He-was-saying,
ut sciátis **quærere**	that you-may-know-how to-seek
significatiónes rerum	the-meanings of-things
étiam in iis	even in those
quæ nóluit **explanáre**	which He-has-not-willed to-explain
per semetípsum.	by Himself.
Ergo	Therefore
exponéndo quod dixit	by-expounding what He-has-said
innótuit se	He-has-shown Himself
loqui figuráte	to-be-speaking figuratively:

---

* *We* refers to the speaker.

quátenus	in-order-that
rédderet nos certos	He-might-render *us* confident
cum nostra fragílitas	when our frailty
aperíret vobis	would-lay-open to-you
figúras verbórum illíus.	the-hidden-meanings of-his words.

* * *

Dóminus per semetípsum

Personal pronouns are often strengthened by the indeclinable suffix **met**:—**egomet** - **mihimet** - **nosmet**, etc.

Frequently **ipse** is added as a further strengthening: **semet-ipse.**

In memet-ípso jurávi = I have sworn by Myself.

Factus sum mihimet-ípsi gravis = I have become burdensome to myself.

Jesus non credébat semet-ípsum eis = Jesus did not trust Himself to them.

Nolíte esse prudéntes apud vosmet-ípsos = Be not wise according to your own estimation.

Mútuam in vobismet-ípsis caritátem = mutual charity among yourselves.

Now study very carefully the following table which gives the remaining forms of our four model verbs.

	1.	2.	3.	4.
IMPERATIVE	**Voc-a** call **Voc-áto** (thou)	**Del-e** **Del-éto**	**Leg-e** **Lég-ito**	**Aud-i** **Aud-íto**
	Voc-áte call **Voc-atóte** (ye)	**Del-éte** **Del-etóte**	**Lég-ete** **Leg-itóte**	**Aud-íte** **Aud-itóte**
INFINITIVE Simple	**Voc-áre** to-call *or* to-be-calling	**Del-ére** to-destroy to-be-destroying	**Lég-ere** to-read to-be-reading	**Aud-íre** to-hear to-be-hearing
Perfect	**Vocav-ísse** to-have-called	**Delev-ísse** to-have-destroyed	**Leg-ísse** to-have-read	**Audiv-ísse** to-have-heard
GERUND	**Voc-ándum**	**Del-éndum**	**Leg-éndum**	**Aud-íendum**
PARTICIPLES *Present*	**Voc-ans** calling	**Del-éns** destroying	**Leg-ens** reading	**Aud-iens** hearing
Future	**Vocat-úrus, a, um** about-to-call	**Delet-úrus** about-to-destroy	**Lect-úrus** about-to-read	**Audit-úrus** about-to-hear
SUPINE	**Vocát-um** *or* **Vocát-u**	**Delét-um** **Delét-u**	**Lect-um** **Lect-u**	**Audít-um** **Audít-u**

EXPLANATION AND USE OF THE ABOVE FORMS

The **Imperative Mood** is that form of a verb which is used to give a direct order, to express an entreaty or request:—

Voca operários et **redde** illis mercédem = *Call* the labourers and *give* them their hire.

Vacáte et **vidéte** quóniam Ego sum Deus = *Be-still* and *recognize* that I am God.

Veníte fílii, **audíte** me = *Come* children, *listen* to me.

Illúmina óculos meos = *Enlighten* my eyes.

Dele iniquitátem meam = *Blot-out* my iniquity.

Christe, **audi** nos = O Christ, *hear* us.

The form ending in **to, tote** is often, though not necessarily, used for commands of a moral nature, to be carried out, not only here and now, but continuing in the future:—

Omnibus diébus vitæ tuæ in mente **habéto** Deum = All the days of thy life *have* God in mind.

Forti ánimo **esto** = *Be* of strong courage.

Scitóte quóniam Dóminus, ipse est Deus = *Know-ye* that the Lord, He-alone is God.

The four verbs **dícere** = *to-say;* **dúcere** = *to-lead*; **fácere** = *to-do* or *to-make*; **ferre** = *to-carry* or *to-bring* form their Imperative singular as follows:—

dic; duc; fac; fer.

Omni témpore **béne-dic** Deum = At all times *bless* God.

Duc nos quo téndimus = *Lead* us on our way.

Dómine, salvum **fac** regem = O Lord, *make* safe the king.

Fer nobis auxílium = *Bring* us help.

An order or a request not to do something is expressed either by:—

(a) the Imperative preceded by **ne.**

(b) the Imperative of **Nolo** followed by an Infinitive.

Quod tibi nolis fíeri, áliis **ne fácito** = *Do not* to others that-which thou-wouldst-not have-done to thee.

Noli avértere fáciem tuam ab ullo páupero = *Do-not* turn away thy face from any poor man.

The Imperative of the verbs **cavére** = to-beware, and **vidére** = to-see, followed by **ne** and a Subjunctive, is often used to express a warning:—

Cave ne aliquándo peccáto **conséntias** = *Beware lest* at any time *thou-consent* to sin.

Vidéte ne quis vos **sedúcat** = *Beware lest* anyone *lead* you astray.

The **Infinitive** is that form of the verb which makes no mention of any doer of the action (agent). Unlimited by Person, Number or Tense it is purely and simply a naming of the action. Thus in a sentence it may do the work of a noun, either as the Subject (Nominative), or as the Object (Accusative) of another verb:—

Nom. Mihi **vívere** Christus est = *To-live* (i.e. life) is for me Christ.

Acc. Dómine, doce nos **oráre**=O Lord, teach us *to-pray* (i.e. prayer).

The other cases of the Infinitive are known as the **Gerund** (from *Gero*=I carry on), so named because it carries on the power of the verb.

DECLENSION OF THE INFINITIVE SHOWING USE OF THE GERUND

Nom.	**Légere** útile est	=	*To read* (reading) is useful.
Acc.	Doce nos **légere**	=	Teach us *to-read* (reading).
	Parátus est **ad legéndum**	=	He is ready *to-read* (for reading).
Gen.	Tempus est **legéndi**	=	It is the time *of-reading.*
Dat.	**Legéndo** óperam dat	=	He-gives attention *to-reading*
Abl.	**Legéndo** díscimus	=	*By-reading* we learn.

There is of course no plural. Note well these points: the Infinitive as noun is neuter, therefore adjectives referring to it take the neuter form, **útile** not *útilis.* Its Accusative has two forms, the first identical with its Nominative, following the rule for all neuter nouns, the second, a special form ending in **ndum**, known as the Gerund. This, with the preposition **ad** is the Infinitive of purpose,* and is used to complete the meaning of another word which requires the preposition **ad** to follow it: *parátus ad*=ready to. It is also sometimes found after the preposition **inter**:

inter legéndum=while reading.

The three other cases of the Gerundial Infinitive are regularly formed from the Accusative in **ndum.** You can see from the above examples that the Gerund extends, or carries on further the power of the simple Infinitive. You have two examples of its use in this Lectio. Here are a few others:—

Aperi, Dómine, os meum **ad benedicéndum** nomen sanctum tuum=Open my lips, O Lord, (*for*) *to-bless* thy holy Name.

Veni **ad docéndum** nos viam prudéntiæ=Come (*for*) *to-teach* us the way of prudence.

Dedit illis potestátem **curándi** infirmitátes=He gave them the power *of-curing* infirmities.

Qui habet aures **audiéndi,** áudiat=He-that has ears of-hearing, (i.e. the organs of hearing) let him hear.

Sancti Innocéntes non **loquéndo** sed **moriéndo** Deum laudavérunt =The Holy Innocents praised God not *by-speaking* but *by-dying.*

Participles should give you no trouble; you have already learnt about them. Remember that they are really verbal adjectives and agree in the same way as ordinary adjectives.

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* In seventeenth century English this Infinitive of purpose would have been expressed by *for* to do something.

Vidi aquam **egrediéntem** de templo = I saw water flowing-out from the temple.

Venérunt mulíeres **dicéntes** se visiónem angelórum vidísse = The women came, *declaring* themselves to-have-seen a vision of angels.

Do not forget that the Present Participle can also be used substantively. (See p. 65).

Multitúdinis autem **credéntium** erat cor unum et ánima una = Now of the multitude *of-those-believing* there was one heart and soul.

The **Future Participle** is used to express (a) something that is on the point of happening, or (b) something that is considered certain to happen:—

Ille intendébat eos, sperans **se** áliquid **acceptúrum** ab eis = He was-gazing at them, hoping himself *to-be-on-the-point-of-receiving* something from them.

Iterum **ventúrus est** judicáre vivos et mórtuos = He shall-come (it is certain that He will come) to judge the living and the dead.

The **Supine** minus the final syllable gives Stem 3. **Vocat**, etc., which is the stem of the future participle. The use of the Supine is extremely rare,* and its present utility for you is merely that it provides Stem 3. When you look up verbs in a dictionary you will find the following forms given:—

(a) First Person singular, Indicative Present Simple **Voco**
(b) First Person singular, Indicative Present Perfect **Vocávi**
(c) The Supine in *um* **Vocátum**

These three forms: **Voco, avi, atum** minus their final syllable give respectively Stem 1, 2, 3. Knowing these, one can recognize all the other forms.

Dicit spinas divítias significáre

In English after verbs of saying, declaring, thinking, believing, etc., we usually find a clause beginning with *that*:—

He says *that* the thorns signify riches.
He says *that* the master is coming.

Latin makes use of a very neat construction in which the whole of the English *that* phrase is treated as the direct object of *He says*

He says . . . . what? { the thorns to signify . . .
{ the master to be coming.

Dicit { **spinas . . . . significáre**
{ **magístrum veníre**

Two Accusatives therefore:—

Accusative of the noun: **spinas; magístrum**
Accusative Infinitive of the verb: **significáre; veníre**

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* The Supine in *um* is sometimes used instead of a Subjunctive after a verb of motion in a sentence expressing purpose:—Venit *auditum* Magistrum = He has come to hear the Master.

The Supine in *u* is used only in certain idiomatic expressions:—*Auditu* audietis et non intelligetis = Hearing, you will hear and will not understand. Mirabile *dictu* = Wonderful to relate.

This, known as the **Accusative and Infinitive construction** is important, so study very closely the following plan:—

Credo Magístrum veníre	*I-believe* that the Master *is-coming*
Crédidi ,, ,,	I *believed* ,, ,, ,, was-coming
Credo Magístrum venísse	I believe that the Master has-come
Crédidi ,, ,,	I believed ,, ,, ,, had-come
Credo Magístrum ventúrum esse	I believe that the Master will-come
Crédidi ,, ,, ,,	I believed ,, ,, ,, would-come

Get this plan well in mind, then try to memorize this long sentence built on the same model; all the words in thick type are governed by the Imperative **Memoráre**:—

Memoráre, O piíssima Virgo María,	Remember, O most loving Virgin Mary,
non **esse-audítum** a sæculo	it never *to-have-been heard*
quemquam ad tua **curréntem** præsídia,	*anybody running* to thy protection,
tua **implorántem** auxília,	*imploring* thine aid,
tua **peténtem** suffrágia,	*begging* thy prayers,
esse-derelíctum.	*to-have-been-abandoned.*

You will often come across sentences with this type of construction; besides the one in this Lectio there is one more among the examples of Participles on p. 115. Make sure you thoroughly grasp the plan of such sentences.

Before leaving the Accusative and Infinitive construction note carefully the difference between:—

Dicit se peccavísse = He says he (himself) has sinned.

Dicit eum peccavísse = He says he (somebody else) has sinned.

N.B.—Latin does not limit itself to this kind of construction, and you will often meet the English type of *that* clause; you must be prepared to recognize either type.

Credo quod Redémptor meus vivit. = I believe that my Redeemer lives.

Now you will probably not be able to retain all the above material after one or two readings, but do not let that worry you. **Festína lente, et forti ánimo esto.** Little by little you will become quite at home with all these different verbal forms, not by learning them off by rote, but by constantly meeting them in your reading. Remember LEGENDO DISCIMUS. The whole of our Latin study is based on that principle, so read as much as you can, returning again and again to these pages to verify the different verbal forms until you no longer need to do so. Go back and read the whole of the Lectio, concentrating principally on the verbal forms, then memorize the following:—

Scimus Christum surrexísse
a mórtuis vere.

LECTIO XXI (vigésima prima)

The twenty-first Lectio is the Gospel for Quinquagesima Sunday. Read the text carefully and learn the Vocabulary before beginning to study the construction.

In illo témpore: Assúmpsit Jesus duódecim et ait illis: Ecce ascéndimus Jerosólymam, et consummabúntur ómnia quæ scripta sunt per prophétas de Fílio hóminis. Tradétur enim Géntibus, et illudétur, et flagellábitur, et conspuétur: et postquam flagelláverint, occídent eum et tértia die resúrget. Et ipsi nihil horum intellexérunt, et erat verbum istud abscónditum ab eis, et non intelligébant quæ dicebántur.

Factum est autem, cum appropinquáret Jéricho, cæcus quidam sedébat secus viam, mendícans. Et cum audíret turbam prætereúntem, interrogábat quid hoc esset. Dixérunt autem ei, quod Jesus Nazarénus transíret, et clamávit, dicens: Jesu, fili David, miserére mei. Et qui præíbant, increpábant eum ut tacéret. Ipse vero multo magis clamábat: Fili David, miserére mei. Stans autem Jesus, jussit illum addúci ad se. Et cum appropinquásset, interrogávit illum, dicens: Quid tibi vis fáciam? At ille dixit: Dómine ut vídeam. Et Jesus dixit illi: Réspice, fides tua te salvum fecit. Et conféstim vidit, et sequebátur illum, magníficans Deum. Et omnis plebs ut vidit, dedit laudem Deo.

VOCABULARY

addúco (duxi, ductum) 3.	I bring towards	ahd-doo-ko
conféstim *adv.*	immediately	kon-fes-teem
cónspuo (–sputum) 3.	I spit upon	kon-spoo-o
consúmo (sumpsi sumptum) 3.	I fulfil	kon-soo-mo
duódecim	twelve	doo-od-ay-cheem
flagéllo (avi, atum) 1.	I scourge	flah-jell-lo
illúdo (ludi, lusum) 3.	I mock at	eel-loo-do
incrépo (ui, itum) 1.	I rebuke	een-kray-po
júbeo (jussi, jussum) 2.	I bid	yoo-bay-o
libénter *adv.*	willingly	lee-ben-tair
mendíco (avi, atum) 1.	I beg (an alms)	men-dee-ko
plebs, plebis, *f.*	the populace	plebs; play-beess
prætér-eo (ii, itum)	I pass by	pray-tair-ay-o
quidquid	whatsoever	kweed-kweed
respício (exi, ectum) 3.	I look at	ray-spee-chee-o
táceo (tácui, itum 2.	I keep silent	tah-chay-o
tráns-eo (ii, itum)	I cross over	trahns-ay-o
volúeris	thou-wouldst	voll-oo-air-eess

Jesus assúmpsit duódecim	Jesus took the-twelve
et ait illis:	and said to-them:
Ecce, ascéndimus Jerosólymam,	Behold, we-go-up to-Jerusalem,
et ómnia	and all-things
quæ scripta-sunt	which have-been-written
per prophétas	by the-prophets
de Fílio hóminis	concerning the-Son of-man
consummabúntur.	will-be-fulfilled.
Tradétur enim	For he-will-be-betrayed
Géntibus	to-the-heathen
et **illudétur,**	and He-will-be-mocked
et **flagellábitur,**	and He-will-be-scourged,
et **conspuétur,**	and He-will-be-spat-upon,
et occídent eum	and they-will-kill Him
postquam flagelláverint,	after they-will-have-scourged [Him].
et resúrget	and He-will-rise-again
tértia die.	on-the-third day.
Et ipsi	And these-same-disciples
intellexérunt nihil	have-understood nothing
horum	of-these-things
et verbum istud	and this discourse
erat abscónditum	was hidden
ab eis,	from them,
et non-intelligébant	and they-could-not-understand
quæ **dicebántur.**	the-things-which were-being-said.
Factum-est autem	Now it-came-about
cum appropinquáret Jéricho	when He-was-approaching Jericho
cæcus quidam	a-certain blind-man
sedébat secus viam,	was-sitting alongside the-road,
mendícans.	alms-begging.
Et cum audíret	And when he-heard
turbam præter-eúntem,	the-crowd passing-by,
interrogábat	he-began-to-ask
quid hoc esset.	what this might-be.
Dixérunt autem ei	And they-said to-him
quod	that
Jesus Nazarénus trans-íret	Jesus of-Nazareth was-passing-by
et clamávit, dicens:	and he-cried-out, saying:
Jesu, fili David,	O-Jesu, Son of-David,
miserére mei.	have-mercy on-me.
et qui	And those-who
præ-íbant	were-going-on-in-front
increpábant eum	began-to-rebuke him
ut tacéret.	so-that he-might-be-quiet.
Ipse vero clamábat	But he went-on-crying-out

multo magis:	much more:
Fili David, miserére mei.	Son of-David, have-pity on me.
Jesus autem, stans,	Now Jesus, standing-still,
jussit illum **addúci**	commanded him to-be-brought
ad se.	to Himself.
Et cum appropinquásset,	And when he-had-approached,
interrogávit illum, dicens:	He-questioned the-man, saying:
Quid vis fáciam	What wilt-thou I-should-do
tibi?	to-thee?
At ille dixit:	And he said:
Dómine, ut vídeam.	O Lord, that I-may-see.
Et Jesus dixit illi:	And Jesus said to-him:
Réspice,	Do-thou-see,
fides tua fecit te salvum.	thy faith has-made thee whole.
Et conféstim vidit,	And immediately he-saw,
et **sequebátur** illum,	and he-began-to-follow Him,
magníficans Deum.	glorifying God.
Et omnis plebs	And the-whole crowd
ut vidit	when it-saw [this]
dedit laudem Dei.	gave praise to-God.

* * *

Ascéndimus Jerosólymam

Note that the preposition **ad** is omitted before the names of towns:—

> **Véniunt Jerosólymam** = they come *to* Jerusalem.
> *but* **Véniunt ad monuméntum** = they come *to* the tomb.

Note also that the Latin of Jerusalem has two forms: in some texts it is treated as a first declension, feminine noun, **Jerosólyma, æ;** in others as a second declension, neuter plural noun, **Jerosólyma, orum.** Remember this when you come across the form **Jerosólymis** = at Jerusalem.

THE PASSIVE FORM OF VERBS

In the above passage from the Gospel of St. Luke Our Lord begins to speak of the sufferings He is to undergo during his Passion. (*Pássio* from *Pátior* = I suffer). Things will be done to Him, outrages committed against Him, under which He will remain *passive,* suffering the actions performed upon Him by others. To express this view of an action from the angle of the one who undergoes it verbs have what is known as a Passive Voice. Read very carefully through the following tables and you will understand the form of certain verbs which may have puzzled you in this Lectio.

A BIRD'S EYE VIEW OF THE INDICATIVE MOOD

1. Vocári = to-be-called   **2. Deléri** = to-be-destroyed

PRESENT			
Simple	*Perfect*	*Simple*	*Perfect*
I-am-called, etc.	I-have-been called	I-am-destroyed	I-have-been destroyed
Voc-or	**Vocátus,** a, um **sum**	**Dél-eor**	**Delétus,** a, um **sum**
Voc-áris	**Vocátus,** a, um **es**	**Del-éris**	**Delétus,** a, um **es**
Voc-átur	**Vocátus,** a, um **est**	**Del-étur**	**Delétus,** a, um **est**
Voc-ámur	**Vocáti,** æ, a **sumus**	**Del-émur**	**Deléti,** æ, a **sumus**
Voc-ámini	**Vocáti,** æ, a **estis**	**Del-émini**	**Deléti,** æ, a **estis**
Voc-ántur	**Vocáti,** æ, a **sunt**	**Del-éntur**	**Deléti,** æ, a **sunt**
PAST			
Imperfect	*Perfect*	*Imperfect*	*Perfect*
I-was-being called	I-had-been called	I-was-being destroyed	I-had-been destroyed
Voc-ábar	**Vocátus,** a, um **eram**	**Del-ébar**	**Delétus,** a, um **eram**
Voc-abáris	**Vocátus,** a, um **eras**	**Del-ebáris**	**Delétus,** a, um **eras**
Voc-abátur	**Vocátus,** a, um **erat**	**Del-ebátur**	**Delétus,** a, um **erat**
Voc-abámur	**Vocáti,** æ, a **erámus**	**Del-ebámur**	**Deléti,** æ, a **erámus**
Voc-abámini	**Vocáti,** æ, a **erátis**	**Del-ebámini**	**Deléti,** æ, a **erátis**
Voc-abántur	**Vocáti,** æ, a **erant**	**Del-ebántur**	**Deléti,** æ, a **erant**
FUTURE			
Simple	*Perfect*	*Simple*	*Perfect*
I-shall-be called	I-shall-have-been called	I-shall-be destroyed	I-shall-have-been destroyed
Voc-ábor	**Vocátus,** a, um **ero**	**Del-ébor**	**Delétus,** a, um **ero**
Voc-áberis	**Vocátus,** a, um **eris**	**Del-éberis**	**Delétus,** a, um **eris**
Voc-ábitur	**Vocátus,** a, um **erit**	**Del-ébitur**	**Delétus,** a, um **erit**
Voc-ábimur	**Vocáti,** æ, a **érimus**	**Del-ébimur**	**Deléti,** æ, a **érimus**
Voc-abímini	**Vocáti,** æ, a **éritis**	**Del-ebímini**	**Deléti,** æ, a **éritis**
Voc-abúntur	**Vocáti,** æ, a **erunt**	**Del-ebúntur**	**Deléti,** æ, a **erunt**

OF THE FOUR PASSIVE CONJUGATIONS

3. Legi = to-be-read

4. Audíri = to-be-heard

PRESENT

Simple	*Perfect*	*Simple*	*Perfect*
I-am-read, etc.	I-have-been read	I-am-heard	I-have-been heard
Leg-or	**Lectus,** a, um **sum**	**Aud-ior**	**Audítus,** a, um **sum**
Lég-eris	**Lectus,** a, um **es**	**Aud-íris**	**Audítus,** a, um **es**
Lég-itur	**Lectus,** a, um **est**	**Aud-ítur**	**Audítus,** a, um **est**
Lég-imur	**Lecti,** æ, a **sumus**	**Aud-ímur**	**Audíti,** æ, a **sumus**
Leg-ímini	**Lecti,** æ, a **estis**	**Aud-ímini**	**Audíti,** æ, a **estis**
Leg-úntur	**Lecti,** æ, a **sunt**	**Aud-iúntur**	**Audíti,** æ, a **sunt**

PAST

Imperfect	*Perfect*	*Imperfect*	*Perfect*
I-was-being read	I-had-been read	I-was-being heard	I-had-been heard
Leg-ébar	**Lectus,** a, um **eram**	**Aud-iébar**	**Audítus,** a, um **eram**
Leg-ebáris	**Lectus,** a, um **eras**	**Aud-iebáris**	**Audítus,** a, um **eras**
Leg-ebátur	**Lectus,** a, um **erat**	**Aud-iebátur**	**Audítus,** a, um **erat**
Leg-ebámur	**Lecti,** æ, a **erámus**	**Aud-iebámur**	**Audíti,** æ,a **erámus**
Leg-ebámini	**Lecti,** æ, a **erátis**	**Aud-iebámini**	**Audíti,** æ, a **erátis**
Leg-ebántur	**Lecti,** æ, a **erant**	**Aud-iebántur**	**Audíti,** æ, a **erant**

FUTURE

Simple	*Perfect*	*Simple*	*Perfect*
I-shall-be read	I-shall-have-been read	I-shall-be heard	I-shall-have been heard
Leg-ar	**Lectus,** a, um **ero**	**Aud-iar**	**Audítus,** a, um **ero**
Leg-éris	**Lectus,** a, um **eris**	**Aud-iéris**	**Audítus,** a, um **eris**
Leg-étur	**Lectus,** a, um **erit**	**Aud-iétur**	**Audítus,** a, um **erit**
Leg-émur	**Lecti,** æ, a **érimus**	**Aud-iémur**	**Audíti,** æ, a **érimus**
Leg-émini	**Lecti,** æ, a **éritis**	**Aud-iémini**	**Audíti,** æ, a **éritis**
Leg-éntur	**Lecti,** æ, a **erunt**	**Aud-iéntur**	**Audíti,** æ, a **érunt**

THE SUBJUNCTIVE MOOD

PRESENT			
Simple	*Perfect*	*Simple*	*Perfect*
Voc-er	**Vocátus, a, um sim**	**Dél-ear**	**Delétus, a, um sim**
Voc-éris	**Vocátus, a, um sis**	**Del-eáris**	**Delétus, a, um sis**
Voc-étur	**Vocátus, a, um sit**	**Del-eátur**	**Delétus, a, um sit**
Voc-émur	**Vocáti, æ, a simus**	**Del-eámur**	**Deléti, æ, a simus**
Voc-émini	**Vocáti, æ, a sitis**	**Del-eámini**	**Deléti, æ, a sitis**
Voc-éntur	**Vocáti, æ, a sint**	**Del-eántur**	**Deléti, æ, a sint**
PAST			
Imperfect	*Perfect*	*Imperfect*	*Perfect*
Voc-árer	**Vocátus, a, um essem**	**Del-érer**	**Delétus, a, um essem**
Voc-aréris	**Vocátus, a, um esses**	**Del-eréris**	**Delétus, a, um esses**
Voc-arétur	**Vocátus, a, um esset**	**Del-erétur**	**Delétus, a, um esset**
Voc-arémur	**Vocáti, æ, a essémus**	**Del-erémur**	**Deléti, æ, a essémus**
Voc-arémini	**Vocáti, æ, a essétis**	**Del-erémini**	**Deléti, æ, a essétis**
Voc-aréntur	**Vocáti, æ, a essent**	**Del-eréntur**	**Deléti, æ, a essent**

This new set of verbal forms will give you no trouble providing you have mastered the active forms given on pp. 100-101 and 106-107. In order to fix in your mind the similarities and differences of the two Voices you can, if you like,* draw up for yourself a table of comparison on the following lines:—

Voc-o = I call	**Voc-or** = I am c.	**Dél-eo** = I destroy	**Dél-eor** = I am d.
Voc-as etc.	**Voc-áris** etc.	**Del-es** etc.	**Del-éris** etc.

OF THE FOUR PASSIVE CONJUGATIONS

PRESENT

Simple	*Perfect*	*Simple*	*Perfect*
Leg-ar	Lectus, a, um sim	Aud-iar	Audítus, a, um sim
Leg-áris	Lectus, a, um sis	Aud-iáris	Audítus, a, um sis
Leg-átur	Lectus, a, um sit	Aud-iátur	Audítus, a, um sit
Leg-ámur	Lecti, æ, a simus	Aud-iámur	Audíti, æ, a simus
Leg-ámini	Lecti, æ, a sitis	Aud-iámini	Audíti, æ, a sitis
Leg-ántur	Lecti, æ, a sint	Aud-iántur	Audíti, æ, a sint

PAST

Imperfect	*Perfect*	*Imperfect*	*Perfect*
Leg-érer	Lectus, a, um essem	Aud-írer	Audítus, a, um essem
Leg-eréris	Lectus, a, um esses	Aud-iréris	Audítus, a, um esses
Leg-erétur	Lectus, a, um esset	Aud-irétur	Audítus, a, um esset
Leg-erémur	Lecti, æ, a essémus	Aud-irémur	Audíti, æ, a essémus
Leg-erémini	Lecti, æ, a essétis	Aud-irémini	Audíti, æ, a essétis
Leg-eréntur	Lecti, æ, a essent	Aud-iréntur	Audíti, æ, a essent

• REMEMBER that there is no need for you to sit down and learn all these tables by rote, so that you can reel them off like a parrot. Many a person who reads Latin as easily as his own language would not be able to do this (nor would he wish to do so). Never lose sight of your aim, which is *to read with understanding*, not to become a word-reciting machine. Just read the above tables through attentively once or twice in order to get a general grasp of the different forms; then whenever you meet a verbal form that puzzles you, look for its place in one of these tables, and, if you can, learn the whole sentence in which it occurs. You will thus remember not only its form, but its function as well, which is much more important.

FORM AND MEANING

Now it is important to remember that form is one thing, meaning another. In the early stages of a language there may no doubt have been a very close connexion between form and meaning, but in the course of growth and development this connexion tends to disappear, so that form is no longer a sure guide to meaning. Thus in Latin certain verbs have the Passive *form* as given above but are active in *meaning*. *Sequebátur* for instance, does not mean *he was being followed* but *he was following*. Such verbs are called **deponent verbs** (from *depóno*=I lay aside), because they have laid aside their passive sense to take on an active one.

You will often come across the following deponent verbs, so scrutinize them carefully and compare them with the tables given above.

I	**Contémplor**	; contemplátus sum,	contempári	= to contemplate
	Consólor	; consolátus sum,	consolári	= to console
	Deléctor	; delectátus sum,	delectári	= to delight in
	Déprecor	; deprecátus sum,	deprecári	= to beseech
II	**Confíteor**	; conféssus sum,	confitéri	= to confess
	Miséreor	; misértus sum,	miseréri	= to have pity on
	Revéreor	; revéritus sum,	reveréri	= to be ashamed
	Pollíceor	; pollícitus sum,	polliéri	= to promise
	Túeor	; tutus sum,	tuéri	= to look at *or* to
III	**Fruor**	; fructus sum,	frui	= to enjoy
	Iráscor	; irátus sum,	irásci	= to be angry
	Loquor	; locútus sum,	loqui	= to speak
	Oblivíscor	; oblítus sum,	oblivísci	= to forget
	Pátior	; passus sum,	pati	= to suffer
	Sequor	; secútus sum,	sequi	= to follow
IV	**Expérior**	; expértus sum,	experíri	= to have experience of
	Lárgior	; largítus sum,	largíri	= to give bountifully
	Méntior	; mentítus sum,	mentíri	= to lie; to deceive

N.B.—Deponent verbs have, in addition to their passive forms, active Participles, Gerunds and Supines.

Other verbs known as **semi-deponent** have partly active, partly passive forms with an active meaning. There are very few verbs of this kind; the following are the most common:—

Audeo	=*I dare*;	Ausus sum	=I have dared;	audére	=to dare
Confído	=*I trust*	confísus sum	=I have trusted	confídere	=to trust
Gáudeo	=*I rejoice*	gavísus sum	=I have rejoiced	gaudére	=to rejoice
Sóleo	=*I am accustomed*	solítus sum	=I have been ac.	solére	=to be ac.

You see then that the passive form of a verb does not necessarily involve a passive sense. Be on your guard therefore against the danger of being led astray by the *appearance* of a word, and learn to distinguish between form and meaning not only when dealing with verbs but with any class of words. Take the word **vis** for example.

You already know it as the Nominative Singular of a noun meaning *force*. In the text of this Lectio it is the second Person singular of a verb, and means *thou wilt*. Such resemblances in the form of words having totally different meanings are found in all languages. You will not need to search long to find instances in English. You see then how necessary it is when studying a language to be always on the alert. Appearance is nothing to go by, *you must look for the meaning*. Thus your Latin reading should help you to form the habit of looking below the surface and of not being in haste to jump to conclusions.

Go back now and read through the Lectio once more, paying special attention to all passive forms of verbs. Then memorize the following: —

Dómine, libénter pátiar pro te
quidquid volúeris veníre
super me.

LECTIO XXII (vigésima secúnda)

The twenty-second Lectio is part of a homily by St. Gregory on the Gospel for Quinquagesima Sunday. Learn the Vocabulary, then read the text slowly aloud, paying attention to pronunciation. Then read it through again silently, to see how much of its meaning you are able to understand before you set to work on the construction.

Redémptor noster, prævidens ex pássione sua discipulórum ánimos perturbándos, eis longe ante et ejúsdem passiónis pœnam, et resurrectiónis suæ glóriam prædíxit: ut cum eum moriéntem, sicut prædíctum est, cérnerent, étiam resurrectúrum non dubitárent. Sed quia carnáles adhuc discípuli nullo modo valébant cápere verba mystérii, venítur ad miráculum. Ante eórum óculos cæcus lumen récipit: ut, qui cæléstis mystérii verba non cáperent, eos ad fidem cæléstia facta solidárent.

Sed mirácula Dómini et Salvatóris nostri sic accipiénda sunt, fratres caríssimi, ut et in veritáte credántur facta, et tamen per significatiónem nobis áliquid ínnuant. Opera quippe ejus et per poténtiam áliud osténdunt, et per mystérium áliud loquúntur. Ecce enim, quis juxta históriam cæcus iste fúerit, ignorámus: sed tamen quid per mystérium signíficet, nóvimus.

Cæcum quippe est genus humánum, quod in parénte primo a paradísi gáudiis expúlsum, claritátem supérnæ lucis ignórans, damnatiónis suæ ténebras pátitur. Sed tamen per Redemptóris sui præséntiam illuminátur: ut intérnæ lucis gáudia jam per desidérium vídeat, atque in via vitæ boni óperis gressus ponat.

VOCABULARY

carnális, e *adj.*	carnal	kar-nah-lees
cerno, crevi, cretum 3.	to-perceive; to see	chair-no
cláritas, tátis, *f.*	brightness; splendour	klah-ree-tahss
damnátio, ónis, *f.*	condemnation	dahm-naht-see-o
desidérium, ii, *n.*	desire	day-see-dair-ee-oom
expúlsus, a, u,	driven-out;	ecks-pool-sooss
genus, géneris, *n.*	race	jay-nooss
gressus, us, *m.*	footstep	gress-sooss
ínnuo, ui, utum	to make known by sign	een-noo-o
mórior, mórtuus sum, mori, *dep.*	to die	mo-ree-or
pertúrbo, avi, atum, 1.	to disturb; to trouble	pair-toor-bo
prædico, dixi, dictum 3.	to foretell	pray-dee-ko
quippe	for indeed; certainly	kweep-pay
sólido, avi, atum 1.	to make firm	soll-ee-do
supérnus, a, um, *adj.*	celestial; supernal	soo-pair-nooss
tamen *adv.*	nevertheless; yet	tah-men
váleo, válui, itum 2.	to be able	vah-lay-o

Redémptor noster prævidens	Our Redeemer foreseeing
ánimos discipulórum	the minds of the disciples
perturbándos	[were] bound-to-be-troubled
ex passióne sua,	on-account-of his Passion,
prædíxit eis	foretold to them
longe ante	long beforehand
et pœnam ejúsdem Passiónis,	both the pain of-that-same Passion,
et glóriam resurrectiónis suæ:	and the glory of his Resurrection:
ut	in-order-that
cum cérnerent eum moriéntem	when they-should-see Him dying
sicut prædíctum est	as was foretold
non dubitárent	they might not doubt
[eum] resurrectúrum	[Him]-to-be-sure-to-rise
étiam.	also.
	(=that He would certainly rise)

Sed quia	But because
discipúli, adhuc carnáles	the-disciples, still earthly-minded
nullo modo valébant	in-no wise were-able
cápere verba mystérii,	to-grasp the-words of-the-mystery,
venítur ad miráculum.	recourse-is-had to a-miracle.
Cæcus récipit lumen	A-blind-man receives the-light
ante óculos eórum:	before the-eyes of-them:
ut	in-order-that
cæléstia facta	heavenly deeds
solidárent ad fidem	might-confirm unto faith
eos qui	those who
non-cáperent	could-not-grasp

verba	the words (=announcement)
cæléstis mystérii.	of-a-heavenly mystery.
Sed, fratres caríssimi,	Now, dearest brethren,
mirácula	the-miracles
Dómini et Salvatóris nostri	of-our Lord and Saviour
accipiénda sunt	should-be-accepted
sic	in-such-a-manner
ut	that
et credántur	not-only may-they-be-believed
facta	as-facts
in veritáte,	in very-truth,
et tamen	but-also none-the-less
ínnuant nobis áliquid	that-they-may-teach us something
per significatiónem.	by their-hidden-meaning.
Opera quippe ejus	For-indeed the-works of-Him
et osténdunt áliud	both manifest one-thing
per poténtiam,	by their-power,
et loquúntur áliud	and-also speak-of something-else
per mystérium.	by their-mystery.
Ecce enim ignorámus	For behold we-are-ignorant
quis iste cæcus fúerit	who this blind-man may-have-been
juxta históriam,	according-to history,
sed tamen	but nevertheless
per mystérium	through this-mystery
nóvimus quid signíficet.	we-do-know what he-signifies.
Genus humánum quippe	For-truly the-human race
est cæcum quod,	is this-blind-being which,
expúlsum a gáudiis	driven-out from the-joys
paradísi	of-Paradise
in parénte primo,	in [the person of] the-first parent,
ignorans claritátem	ignorant-of the-brightness
supérnæ lucis,	of-celestial light,
pátitur ténebras	suffers the-darkness
damnatiónis suæ.	of-his doom.
Sed tamen illuminátur	But nevertheless is-enlightened
per præséntiam	by the-presence
Redemptóris sui,	of-his Redeemer,
ut	so-that
jam vídeat per desidérium	already he-sees by desire
gáudia intérnæ lucis,	the-joys of-inward light,
atque ponat gressus	and places his-footsteps (=begins to walk)
in via vitæ	in the-way of-the-life
boni óperis.	of-the-good work.

* * *

Go through the construction again and again until you have thoroughly mastered every detail, then go back and read the text in its right order. Do not leave it until you feel you really understand it. When you are sure of this read attentively the following table.

IMPERATIVE

1.	2.	3.	4.
Voc-áre	**Del-ére**	**Lég-ere**	**Aud-íre**
Be-thou-called, *etc.*			
Voc-ámini	**Del-émini**	**Leg-ímini**	**Aud-ímini**
Be-ye-called, *etc.*			

INFINITIVE

Simple

Voc-ári	**Del-éri**	**Leg-i**	**Aud-íri**
To-be-called, *etc.*			

Perfect

Vocátus esse	**Delétus esse**	**Lectus esse**	**Audítus esse**
to-have-been called, *etc.*			

Future

Vocátum iri	**Delétum iri**	**Lectum iri**	**Audítum iri**
to-be-about-to-be called, *etc.*			

PARTICIPLES

Perfect

Vocátus, a, um	**Delétus, a, um**	**Lectus, a, um**	**Audítus, a, um**
Having-been-called, *etc.*			

Of Obligation

Vocándus, a, um	**Deléndus, a, um**	**Legéndus, a, um**	**Audiéndus, a, um**
who *or* which ought-to-be-called, *etc.*			

EXPLANATION AND USE OF THE PARTICIPLES

The Perfect Participle denotes the completed result of a past action.

Vocátus = having-been-called

Vocátus sum means: I am (in a state of) having been called, therefore, I have been called.

Vocátus eram means: I was (in a state of) having been called, therefore, I had been called.

Remember that all participles are verbal adjectives, and as adjectives must agree with the noun they refer to.

Now, notice the difference in meaning between
Restitúta est manus = His hand *has been restored* (passive) and
Roma **locúta est** = Rome *has spoken.* (active)
and remember that the perfect participle of a deponent verb has an active meaning in spite of its passive form. Beware then of being deceived by appearances.

Examine carefully and memorize these phrases from the Credo:—
qüi **concéptus est** de Spíritu Sancto = who *has been conceived* by the Holy Ghost. (passive)
natus ex María Vírgine = *has-been-born* of the Virgin Mary. (dep.)
passus sub Póntio Piláto = *has suffered* under Pontius Pilate. (dep.)
crucifíxus = has-been-crucified. (passive)
mórtuus = *has-died.* (dep.)
et **sepúltus** = and has-been-buried. (passive)

THE PARTICIPLE OF OBLIGATION

This has no equivalent in English and has to be rendered by a periphrase. It can be translated by *must be; is to be; ought to be; worthy to be,* etc. Its use always implies a sense of obligation, moral or otherwise, of appropriateness, sometimes even of inevitableness. Here are a few examples:—
Agénda (neuter plural) things that must, or ought to be done.
Corrigénda (neuter plural) errors to be corrected.
Legénda (neuter plural) things which ought to be read.
O summa et adoránda Trínitas = O Trinity supreme and worthy-to-be-adored.
Virgo veneránda = Virgin worthy-to-be-venerated.

This participle is generally used with the verb To be, either expressed or understood:—
Fílius hóminis **tradéndus est** in manus hóminum = The Son of man *is to-be-delivered* into the hands of men.
Præ ómnibus **eligénda est** Sapiéntia = Before all things Wisdom *is to-be-chosen.* (should be chosen).
Num cuncti **deléndi sumus**? = *Must* we all *be destroyed*?
Viæ impiórum **declinándæ** et justórum **complectándæ** = The ways of the wicked are *to be avoided* and those of the just *to be cherished.*
Corréctio Dei cum lætítia **ferénda** = God's chastisement *should be borne* with joy.

The impersonal form of the Participle of Obligation (neuter singular) is used to express general counsels of a moral nature:—
Non **mentiéndum est** = It *ought not to be lied.* (One ought not to tell lies).

Paréndum est légibus Dei=*It should be obeyed* to the laws of God. (One should obey the laws of God).

Be careful not to confuse certain forms of this participle with similar forms of the active Gerund. Once again

VIDETE NE DECIPIAMINI

PECULIAR USE OF THE THIRD PERSON SINGULAR PASSIVE

The passive form of the third person singular of certain verbs is used in an idiomatic sense when the agent is vague and impersonal:—

Itur =one goes
Venítur =one comes
Quæritur =one expects
Vocátum est=somebody has called

Before leaving the study of this Lectio make a note of this use of the conjunction **et**:—

When repeated (**et......et**) this link word serves to connect two ideas and may be translated

both.........................and also
not only..................but also

After a careful reading of all the above remarks go through the construction once more, paying special attention to all new forms.

Now, if you have thoroughly understood all you have read and studied up to this point you should be able to extend your reading beyond the texts provided here. Go through every word of the Ordinary of the Mass, helping yourself with the translations given in your Missal. Study the *Church Latin Simplified* pamphlets on the Proper of the Mass. Then, if you still feel the urge to go further afield, which no doubt you will, you should procure a Latin New Testament and begin to read steadily straight through it, a few verses every day. Do not allow yourself to be balked by anything that may seem obscure—you have still to acquire a little more knowledge before *all* will be clear—but in cases of uncertainty about the meaning always have recourse to your English version.

There is unfortunately no liturgical dictionary yet available in this country but we understand that one is in course of preparation at one of our English monasteries. In the meantime you should try to find a small *Latin-English* dictionary which will probably give you all you need. So set to work with a will and make a point of never letting a day go by without reading a few lines in Latin: *Nulla dies sine linea.*

After a final reading of this Lectio, which should now present no difficulties whatsoever, memorize the following aspiration.

Da mihi, Dómine, scire quod
sciéndum est, hoc amáre
quod amándum est.

LECTIO XXIII (vigésima tértia)

The twenty-third Lectio is the Gospel for the first Sunday after Pentecost. Learn the Vocabulary before beginning to study the text.

Dixit Jesus discípulis suis: Estóte misericórdes, sicut et Pater vester miséricors est. Nolíte judicáre, et non judicabímini: nolíte condemnáre, et non condemnabímini. Dimíttite, et dimittémini. Date, et dábitur vobis: mensúram bonam, et confértam, et coagitátam, et supereffluéntem dabunt in sinum vestrum. Eádem quippe mensúra, qua mensi fuéritis, remetiétur vobis. Dicébat autem illis et similitúdinem: Numquid potest cæcus cæcum dúcere? Nonne ambo in fóveam cadunt? Non est discípulus super magístrum: perféctus autem omnis erit, si sit sicut magíster ejus. Quid autem vides festúcam in óculo fratris tui, trabem autem, quæ in óculo tuo est, non consíderas? Aut quómodo potes dícere fratri tuo: " Frater, sine ejíciam festúcam de óculo tuo ": ipse in óculo tuo trabem non videns? Hypócrita, éjice primum trabem de óculo tuo: et tunc perspícies ut edúcas festúcam de óculo fratris tui.

VOCABULARY

condémno, avi, atum 1.	to condemn; to blame	kon-dem-no
dimítto, misi, missum 3.	to discharge; forgive	dee-meet-to
edúco, duxi, ductum 3.	to draw out	ay-doo-ko
ejício, jeci, jectum 3.	to cast out	ay-yee-chee-o
per-spício, spexi, spectum 3.	to see clearly	pair-spee-chee-o
re-métior, mensus sum, *dep.*	to pay back with an equal measure	ray-met-see-or
retríbuo, ui, utum 3.	to render	ray-tree-boo-o
sino, sivi, situm 3.	to permit	see-no
ambo	both	ahm-bo
co-agitátus, a, um	shaken together	ko-ah-jee-tah-tooss
confértus, a, um	pressed close	kon-fair-tooss
éffluens	flowing	ef-floo-ens
festúca, æ, *f.*	a straw; a mote	fes-too-kah
fóvea, æ,*f.*	a pit; a ditch	fov-ay-ah
mensúra, æ, *f.*	a measure	men-soo-rah
miséricors, cordis	merciful	mee-sair-ee-kors
sinus, us, *m.*	curve; cavity; bosom	see-nooss
trabs, trabis, *f.*	a beam	trahbs

Estóte misericórdes	Be ye merciful
sicut et Pater vester	as your Father also
est miséricors.	is merciful.

Nolíte judicáre	Do-not judge
et non-**judicámini,**	and you-will-not-be-judged,
nolíte condemnáre,	do-not blame,
et non **condemnabímini.**	and you-will-not-be-blamed.
Dimíttite, et **dimittémini.**	Forgive, and you-will-be-forgiven.
Date, et **dábitur** vobis:	Give, and it-will-be-given to-you:
dabunt in sinum vestrum	They-will-give into your bosom (=for your very own)
mensúram bonam	a-good measure,
et confértam,	and closely-packed,
et co-agitátam,	and shaken-together,
et super-effluéntem.	and brimming-over.
Remetiétur vobis	It-will-be-measured-back to-you
eádem-quippe mensúra	with-the-very-same measure
qua	with-which
mensi-fuéritis.	you-will-have-measured.
Dicébat autem illis	And He-spoke to-them
et similitúdinem:	also a-comparison;
Numquid cæcus potest	Can a-blind-man
dúcere cæcum?	lead a-blind-man?
Nonne ambo cadunt	Do-not both fall
in fóveam?	into a-ditch?
Discípulus non est	The-disciple is not
super magístrum:	above the-master:
omnis autem erit perféctus	but every-one will-be perfect
si sit sicut magíster ejus.	if he-be like his master.
Quid autem vides	Now why dost-thou-see
festúcam	a-speck-of-dust
in óculo fratris tui,	in thy brother's eye,
non autem consíderas	but dost not consider
trabem quæ est	the-beam which is
in óculo tuo?	in thy-own eye?
Aut **quómodo** potes dícere	Or how canst-thou say
fratri tuo:	to-thy brother:
Frater, sine* ejíciam	Brother, permit that-I-cast-out
festúcam de óculo tuo;	that-speck-of-dust from thy eye;
ipse non videns trabem	thyself not seeing the-beam
in óculo tuo?	in thy-own eye?
Hypócrita,	O-hypocrite,
éjice primum trabem	cast-out first the-beam
de óculo tuo	from thy-own eye
et tunc per-spícies	and then thou-wilt-see-clearly
ut edúcas	so-that thou-mayest-draw-out
festúcam	the-speck-of-dust
de óculo fratris tui.	from thy brother's eye.

---

* Do not confuse this Imperative singular with the preposition *sine*.

QUESTIONS AND ANSWERS

Three ways of asking questions peculiar to the Latin language, each one with a different shade of meaning, should be specially noted and memorized.

(a) **Ne?** (b) **Nonne?** (c) **Num** or **Numquid?**

(a) **Ne**, added on to the word concerning which the question is asked, is used for a direct question which can be answered by a simple " yes " or " no " :—

Fili hóminum, **putásne** vivent ossa ista? = Son of man, *dost-thou-think* these bones will live?

Tune pro me páteris? = Dost-*thou* suffer for me?

(b) **Nonne** shows that an affirmative answer is expected:—

Nonne ánima plus est quam esca? = Is *not* the life more than the food?

Answer: Surely it is.

Nonne decem mundáti sunt? = Were there *not* ten cleansed?

Nonne hæc opórtuit pati Christum, et ita intráre in glóriam suam? = Was it *not* necessary for Christ to suffer these things, and so enter into his glory?

(c) **Num** or **Numquid** shows that a negative answer is expected:—

Num custos fratris mei sum? = *Am I* my brother's keeper?

Answer desired: Surely not.

Numquid et tu Galilæus es? = Surely *thou* art not a Galilean too?

A very simple way of asking a question is by a query mark at the end of the sentence while the structure remains unchanged. In speaking this is expressed by the tone of voice:—

Tu es rex Judæórum? = Thou art king of the Jews? (= Art thou . . .).

Potéstis bíbere cálicem quem ego bibitúrus sum? = You can drink the chalice which I am about-to-drink? (= Can you drink . . .).

Tanta passi estis sine causa? = You have suffered such-great-things for nothing? (= Have you suffered . . .).

Double questions are expressed by **Utrum** = whether, before the first, and **an** = or, before the second, but **utrum** is often understood:—

Tu es qui ventúrus es, **an** álium expectámus? = Art thou He who is to come, *or* should we expect another?

A temetípso hoc dicis, **an** álii tibi dixérunt de me? = Dost thou say this of thyself, *or* have others said it to thee about me?

Questions may be introduced by one or other of the following interrogative words:—

Quis = who?
Quid = what?
Cur; quid; ut quid; quare = why?
Qualis, e = of what kind?
Quómodo = in what way? how?
Quantus, a, um = how much?

Quanto magis =by how much the more?
Quot =how many?
Quóties =how often?
Quando =when?
Usque quo *or* **Quoúsque** =How long?

and do not forget **Ubi**=where? **Unde**=whence? **Quo**=whither?

Study very carefully the following examples which you will certainly meet sooner or later in the course of your reading:—

Ut quid cogitátis mala in córdibus vestris? =*Why* do you think evil-things in your hearts?

Quid ergo mirámur? Maríam veniéntem **an** Dóminum suscipiéntem? =*What* then do we wonder at? Mary coming, *or* the Lord receiving her?

Qualis est hic, quia venti et mare obédiunt illi? =*What sort of man* is this that winds and sea obey him?

Quómodo cantábimus cánticum Dómini? =*How* shall we sing the Lord's song?

Quantum debes dómino meo? =*How much* dost thou owe to my master?

Quot panes habétis? =*How many* loaves have you?

Unde illos quis póterit hic saturáre pánibus in solitúdine? =*Whence* could any one satisfy them with bread here in the wilderness?

Occasionally you will find questions introduced by **Si**=if; whether. In such questions the verb *interrogáre*, either expressed or understood, precedes the *Si* phrase, and the answer expected is generally negative:—

Interrogábant eum dicéntes: **Si** licet sábbatis curáre?=They questioned Him saying: *Whether* it be lawful to heal on the Sabbath? (=Surely it is not lawful).

Si introíero in tabernáculum domus mei . . . . donec invéniam locum Dómini? =*Whether* I shall enter under the roof of my house . . . . until I find a resting-place for the Lord? (=I ask you whether such a thing be possible? Surely not).

Now read through the text of the Lectio once again and then memorize the following:—

Quid retríbuam Dómino
pro ómnibus quæ
retríbuit mihi?

LECTIO XXIV (vigésima quarta)

The twenty-fourth Lectio is a passage from St. Paul's letter to the faithful at Ephesus (Ephes. vi, 10-20), *in which he describes how a Christian should be equipped and armed in order to overcome the forces of evil. Before beginning to study it read the translation given in your English New Testament; then learn the Vocabulary and read the Latin Text.*

Fratres, confortámini in Dómino et in poténtia virtútis ejus. Indúite vos armatúram Dei, ut possítis stare advérsus insídias diáboli, quóniam non est nobis colluctátio advérsus carnem et sánguinem, sed advérsus príncipes et potestátes, advérsus mundi rectóres tenebrárum harum, contra spirituália nequítiæ in cæléstibus.

Proptérea accípite armatúram Dei, ut possítis resístere in die malo et in ómnibus perfécti stare. State ergo succíncti lumbos vestros in veritáte et indúti lóricam justítiæ et calceáti pedes in præparatióne evangélii pacis; in ómnibus suméntes scutum fídei, in quo possítis ómnia tela nequíssimi ígnea extínguere. Et gáleam salútis assúmite, et gládium spíritus, (quod est Verbum Dei); per omnem oratiónem et obsecratiónem orántes omni témpore in spíritu; et in ipso vigilántes in omni instántia et obsecratióne pro ómnibus sanctis et pro me, ut detur mihi sermo in apertióne oris mei, cum fidúcia notum fácere mystérium evangélii, pro quo legatióne fungor in caténa; ita ut in ipso áudeam prout opórtet me loqui.

VOCABULARY

apértio, ónis, *f.*	an opening	ah-pairt-see-o
armatúra, æ, *f.*	armour; equipment	ar-mah-too-rah
cálceo, avi, atum, 1.	to put on shoes	kahl-chay-o
caténa, æ, *f.*	chain	kah-tay-nah
colluctátio, ónis, *f.*	struggle; wrestling	koll-look-taht-see-o
evangélium, ii, *n.*	good news; gospel	ay-vahn-jay-lee-oom
exstínguo, stinxi, stinctum 3.	to extinguish	ecks-steen-gwo
fidúcia, æ, *f.*	confidence	fee-doo-chee-ah
fungor, functus sum, *dep.*	to discharge a duty	foon-gor
gálea, æ, *f.*	helmet	gah-lay-ah
ígneus, a, um, *adj.*	fiery	ee-n'yay-ooss
instántia, æ, *f.*	constancy; perseverance	een-stahnt-see-ah
insídiæ, arum, *f.*	ambush; snare	een-see-dee-ay
legátio, ónis, *f.*	office of an ambassador	lay-gaht-see-o
lórica, æ, *f.*	breast-plate	lo-ree-kah
lumbus, i, *m.*	loin	loom-booss
nequítia, æ, *f.*	wickedness	nay-kweet-see-ah
nequíssimus, a, um, *adj.*	most wicked; evil	nay-kwees-see-mooss
obsecrátio, ónis, *f.*	supplication	ob-say-kraht-see-o
poténtia, æ, *f.*	might; power	pot-ent-see-ah
rector, óris, *m.*	ruler; director	rec-tor
succíngo, cinxi, cinctum 3.	to gird up	soot-cheen-go
telum, i, *n.*	a missile weapon; spear	tay-loom
virtus, tútis, *f.*	strength	veer-tooss

CORRIGENDUM

pp. 135-136

or lóricam *read* lorícam

Fratres,	Brothers,
confortámini in Dómino,	be-ye-strengthened in the-Lord,
et in poténtia	and in the-might
virtútis ejus.	of-the-power of-Him,
Indúite-vos armatúram Dei,	Put-ye-on God's armour,
ut possítis stare	that you-may-be-able to-stand-up
advérsus insídias diáboli;	against the-snares of-the-devil;
quóniam	since
non est nobis,	there-is not for-us,
colluctátio advérsus carnem	a-struggle against flesh
et sánguinem	and blood
sed	but
advérsus príncipes et potestátes,	against principalities and powers,
advérsus rectóres mundi	against the-rulers-of-the-world
harum tenebrárum,	of-this darkness,
contra spirituália nequítiæ	against spirit-beings of-evil
in cœléstibus.	in the-atmosphere.
Propter-ea	On-account-of-these-things
accípite armatúram Dei,	take-possession-of God's armour
ut possítis resístere	that you-may-be-able to-resist
in die malo	in the-evil day
et stare perfécti	and to-stand complete
in ómnibus.	in every-detail.
Ergo	Therefore
state succíncti lumbos	stand-ye, having-girded the-loins
in veritáte	with the-truth,
et indúti	and having-put-on
lóricam justítiæ	the-breast-plate of-justice
et calcéati pedes	and having-shod the-feet
in præparatióne	in readiness
evangélii pacis;	for-the-good-news of-peace;
in ómnibus	before all-else
suméntes scutum fídei	taking the-shield of-the-Faith
in quo	against which
possítis exstínguere	you-can extinguish
ómnia tela ígnea	all the-fiery darts
Nequíssimi:	of-the-most-Evil-One:
et	and
assúmite gáleam salútis,	take the-helmet of-Salvation,
et gládium Spíritus,	and the-Sword of-the-Spirit,
(quod est Verbum Dei),	(which is the-Word of-God),
orántes omni témpore	praying all the-time
per-omnem oratiónem	every-kind-of prayer
et obsecratiónem	and supplication
in spíritu;	in the-spirit;
et vigilántes in ipso	and keeping-watch in the-same
in omni instántia	with all perseverance
et obsecratióne	and supplication

pro ómnibus sanctis	for all the-holy-ones (i.e. the faithful)
et pro me,	and-also for me,
ut	that
sermo detur mihi	speech may-be-given to-me
in apertióne oris mei	in the-opening of-my mouth (i.e. when I open my mouth)
cum fidúcia	with confidence
fácere notum	to-make known
mystérium Evangélii,	the-mystery of-the-Gospel,
(**pro quo**	(on account of which
fungor legatióne	I-am-discharging my-embassy
in caténa);	in chains);*
ita ut	so that
áudeam loqui	I may-be-bold to-speak
in ipso	about the-same
pro-ut	according-as
opórtet me.	it-behoves me.

* * *

SENTENCES AND THEIR DIVISIONS

Now that you are familiar with all the different forms of verbs and their meanings, it is time that you began to look critically at whole sentences. You cannot have failed to notice that the sentences of this and of some of the recent Lectiones are not quite so simply constructed as those earlier in the book. They are much longer and more involved, their different parts being joined together by such words as *et, ergo, sed, ut,* etc. These unobtrusive little words are really very important links in the chain of speech and you must bring all your attention to bear on them in this Lectio, so read very carefully all that follows.

Look at the text of the Lectio again. You will notice that every sentence, with the exception of the opening exhortation, has more than one verb, they are all compound sentences.

> **A sentence with only one verb makes only one statement; it is simple.**
>
> **A sentence with two or more verbs makes two or more statements: it is compound.**

Two or more simple sentences can be drawn together into one compound sentence by means of certain link words. Here are three simple statements:—

1. John is my friend.
2. You met him yesterday.
3. I do not often see him.

And here are these same statements presented in a different fashion:—

> John, **whom** you met yesterday, is my friend, **but** I do not often see him.

---

* St. Paul is writing from his prison in Rome.

You see that the three simple sentences have been welded into a single compound one by means of a **relative pronoun**: *whom*, and a **conjunction**: *but*.

The simpler the style of language the less need there is of these link words, but as the thought becomes more subtle and charged with meaning compound sentences will be more frequent than simple ones, as witness the above passage from St. Paul.

Compound sentences are of two kinds:—

I. The statements are of equal rank and independent of each other: John is my friend, **and** we correspond frequently, **but** we do not often meet.

The statements introduced by **and** and **but** are of the same rank as the opening statement. Each could stand alone and be intelligible.

II. **After** I have finished my work, **if** it is fine, I shall go for a walk.

The statements introduced by **after** and **if** are dependent on the principal statement: I shall go for a walk, i.e. they would have no meaning apart from the principal statement. Dependent, or *subordinate* statements as they are called, may be described as explanatory statements. They enlarge, complete or restrict the thought expressed in the principal statement.[*] This principal statement may come anywhere in the sentence: at the beginning, in the middle, at the end. Often you will find wrapped up in the midst of it a subordinate statement beginning with a relative pronoun, introduced as a sort of afterthought. For instance, in the sentence above: John, whom you met, etc., the principal statement is *John is my friend.* That is the main thought which you wish to convey to your hearer. Now if you can clearly grasp this difference between the principal thought of a sentence and the various subordinate statements which complete and enlarge that principal thought you will have mastered the only real difficulty that awaits you in your further Latin reading.[†]

Independent statements are introduced by **co-ordinating** conjunctions. Subordinate statements are introduced by **sub-ordinating** conjunctions and relative pronouns. You have already learnt about these latter which, you remember, are declinable. Conjunctions (from *Conjungo, junxi, junctum* = I bind together), are indeclinable. Below is a list of the chief ones:—

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[*] A compound sentence containing subordinate statements is more correctly described as *complex*.

[†] A sentence should be recognizable on paper by a capital letter at the beginning, and a full stop at the end. As a matter of fact however, this simple rule is not always observed. The writer—who may have been a secretary taking down a letter or passage from dictation—may not always have been very careful in placing his capitals and full stops. If you look up the above letter of St. Paul in a Latin New Testament you will find a full stop after *insídias diáboli*. The sentence however does not really end there, for all the subordinate statements that follow are an enlargement of the main thought: the advice to put on the armour of God. Use your judgement therefore when reading.

I. CO-ORDINATING LINK-WORDS

(introducing independent statements)

Autem[*]	but; moreover
Aut; vel; -ve[†]	or
At; sed; vero; verum	but
At vero	but on the contrary
At certe	but at least
Enim;[*] **étenim**	truly; to be sure; indeed
Ergo; ígitur	therefore; consequently
Et; -que,[†] **ac; atque**	and
Et . . . . et	both
Itaque	and so; for that reason
Nam; namque	for
Nec; neque	and not; neither
Quám-ob-rem	for which reason
Quaprópter	wherefore; on which account
Quoque	also
Sive . . . . . sive	either . . . . or
Seu . . . . . seu	
Tamen	yet; however

II. SUB-ORDINATING LINK-WORDS

(introducing subordinate statements)

(a) USED WITH INDICATIVE MOOD ONLY

Quóniam; quandóquidem	because; since
Quamquam	although
Sicut; velut	as
Símulac	as soon as
Síquidem	since
Ut	when; as

(b) USED WITH SUBJUNCTIVE MOOD ONLY

Ne	lest; that . . . . not
Quin	but that; *or* that . . . not; *or* why not?
Quóminus	that not; from (after verbs of preventing)
Ut *or* **uti**	in order that; so that
Ut . . . . non *or* **ut ne**	so that . . . . not

(c) USED WITH EITHER INDICATIVE OR SUBJUNCTIVE

Antequam *or* **priúsquam**	before that
Cum *or* **quum**	when; since
Donec; quo-ad	until

---

[*] *Autem* and *enim* are never found at the beginning of a sentence but always after the first word.

[†] *-que* and *-ve* are *enclitic particles* i.e., a syllable joined on to the end of a word so as to make one with it : *Filióque=et Filio.*

Dum	while
Etsi; etiámsi	although; even if
Nisi	unless; only; surely
Postquam	after that
Pro-ut	according as
Quamvis; licet	although; however much
Quasi	as if
Quia; quod; eo quod	because; that
Si	whether; if

All these words with their exact meaning must be thoroughly learnt if you wish to be able to read easily. Do not attempt to learn them all at once, but concentrate on those which occur in any passage you happen to be studying. Begin by those of this Lectio; you will find them in thick type in the construction. Three of them, however, you must be absolutely sure of before going further, for you will constantly be meeting them in your reading. They are:—

Quia Quod Quóniam

These three important link-words have different meanings which you must carefully distinguish.

(a) They may mean *because; for; since.*
(b) They may introduce a *that* clause.
(c) They may introduce a quotation in direct speech.

(a)
Confitébor tibi, Pater, **quia** abscondísti hæc a sapiéntibus. = I praise Thee, O Father, *because* Thou hast hidden these things from the wise.
Quóniam iniquitátem meam ego cognósco. = *Because* or *for* I know my iniquity.
Et **eo quod** non habébat radícem exáruit. = And *since* it had no root it withered away.

(b)
Scitóte **quóniam** Dóminus, ipse est Deus. = Know *that* the Lord, He is God.
Quid est tibi, mare, **quod** fugísti, et tu Jordánis **quia** convérsus es retrórsum? = What is the matter with thee, O sea, *that* thou hast fled away, and with thee, O Jordan, *that* thou hast turned back?
Quid est **quod** me quærebátis? = How is it *that* you were-seeking me?

(c)
Dixérunt ei: **Quia** heri, hora séptima relíquit eum febris. = They said to him: " Yesterday, at the seventh hour, the fever left him."
Deprecabátur eum multum dicens: **Quóniam** fília mea in extrémis est. = He besought Him much, saying: " My daughter is at the point of death."
Scriptum est enim: **Quod** Angelis suis mandábit de te. = For it is written: " He shall give his Angels charge concerning thee."

Notice that in (c) the conjunction is not translated but its place is taken by our quotation marks.

N.B.—Do not confuse **Quod** the conjunction with *quod* the neuter relative pronoun: *which*. *Quod* est verbum Dei.

Remember that the words of List II, together with Relative Pronouns,* introduce subordinate statements which, in some way or other, complete the principal statement (often, though not always, found at the end of a sentence). Therefore, the main thought will not be found in a clause beginning with one of these words. Bear this in mind when reading complex sentences, be absolutely certain of the meaning of all link-words, and with increasing practice, you should soon be able to find your way easily through any Latin sentence, however complex.

Succíncti lumbos
Calceáti pedes

Make a note of this peculiar construction, sometimes called Greek Accusative, an accusative used as object of a passive verb with an active sense: literally: girded (*with regard to*) the loins; shod (*with regard to*) the feet. You may also meet the same construction with an adjective, instead of a passive past participle as in the above examples:—

Nudus bráchia = bare, (*with regard to*) the arms (= with bare arms)

Fungor legatióne

The object of certain third conjugation deponent verbs is always in the ablative case:—

Fungor, functus sum, fungi = to perform; to discharge a duty
Fruor, fructus sum, frui = to enjoy
Pótior, potítus sum, potiri = to take possession
Utor, usus sum, uti = to use

Fungi voto = to fulfil a vow

Whenever you see one of these verbs you must look for an Ablative not an Accusative to complete its meaning.

After a very careful reading of all the above matter go back and read the Lectio again two or three times, pondering attentively over every sentence. Both form and meaning will repay close study. Then memorize this verse from the twenty-second psalm:—

Etsi ambulávero in médio umbræ mortis,
non timébo mala.

---

* Except when the relative pronoun (no matter what the case), is the *first word* of a sentence and refers to a person mentioned in the preceding sentence. In this position it is translated by *And* followed by a pronoun:—

Qui, consúrgens accépit púerum. **Qui** = Et ille.

Qui, cum audíssent regem, abiérunt. **Qui** = et illi; the principal statement is *et illi abiérunt*. And, when they had heard the king, they departed.

LECTIO XXV (vigésima quinta)

The twenty-fifth Lectio is an extract from a sermon of St. John Chrysostom on the reading of St. Paul's letters. Learn the Vocabulary before beginning to study the text.

Beáti Pauli epistolárum lectiónem dum assídue auscúlto, perque hebdómadas síngulas bis sæpe, et ter et quater, quotiescúmque sanctórum mártyrum memórias celebrámus, gáudio exsúlto, tuba illa spiritáli pérfruens, et éxcitor ac desidério incalésco, vocem mihi amícam agnóscens, et fere præséntem ipsum intúeri, et disseréntem audíre vídeor. Sed tamen dóleo et moléste fero quod virum hunc non omnes, sicut par est, cognóscunt; verum ita illum nonnúlli ignórant, ut ne epistolárum quidem ejus númerum plane sciant. Hoc vero non imperítia facit: sed quod nolint beáti hujus viri scripta assídue in mánibus habére.

Neque enim nos, quæ scimus, si quid scimus, ab ingénii bonitáte atque acúmine scimus: sed quod erga hunc virum impénse affécti, ab illíus lectióne nunquam discédimus . . . . Quaprópter, si et vos quoque lectióni diligénter atténdere voluéritis, nihil áliud vobis erit requiréndum. Verax est enim Christi sermo dicéntis: Quærite, et inveniétis: pulsáte et aperiétur vobis.

Céterum, quandóquidem complúres ex iis, qui huc nobíscum convéniunt, et liberórum educatiónem, et uxóris curam, et famíliæ providéntiam suscepére, ob idque totos sese huic labóri dare non sústinent: at certe ipsi vos excitáte ad ea saltem capiénda, quæ álii collégerint.

VOCABULARY

assídue *adv.*	continually; perseveringly	ahs-see-doo-ay
auscúlto, avi, atum, 1.	to listen	ow-skool-to
acúmen, inis, *n.*	acuteness	ah-koo-men
afféctus, a, um	disposed; drawn to	ahf-fec-tooss
agnósco, novi, nitum, 3.	to recognize	ahn-yoss-ko
atténdo, tendi, tentum, 3.	to attend to	aht-ten-do
bis	twice	beess
bónitas, átis, *f.*	excellence	bonn-ee-tahss
célebro, ávi, atum, 1.	to celebrate	chay-lay-bro
collégo, egi, ectum, 3.	to gather together	koll-lay-go
complúres, *adj.*	several	kom-ploo-rays
convénio, veni, ventum, 4.	to assemble	kon-vay-nee-o
desidérium, ii, *n.*	desire; longing	day-see-dair-ee-oom
dísserens,	speaking; discoursing	deess-sair-ens

dóleo, ui, itum, 2.	to grieve	doll-ay-o
educátio, onis, *f.*	up-bringing	ay-doo-kaht-see-o
éxcito, avi, atum, 1.	to rouse	ecks-shee-to
exsúlto, avi, atum, 1.	to rejoice	ecks-sool-to
fere *adv.*	almost	fair-ay
hébdomas, adis, *f.*	a week	eb-dom-ahss
ignóro, avi, atum, 1.	not to know	ee-n'yo-ro
impénse *adv.*	exceedingly	eem-pen-say
imperítia, æ, *f.*	lack of intelligence	eem-pair-eet-see-ah
ingénium, ii, *n.*	natural disposition	een-jay-nee-oom
intúeor, itus sum *dep.*	to look at	een-too-ay-or
incalésco, lui, 3.	to glow	een-kah-les-ko
invénio, veni, ventum, 4.	to find	een-vay-nee-o
martyr, tyris, *m.*	martyr	mar-teer
moléste fero	it vexes me	moll-es-tay fair-o
ne . . . . quidem	not even	nay kwee-dem
non-núllus, a, um *adj.*	some	non-nool-looss
númerus, i, *m.*	number	noo-mair-ooss
nunquam *adv.*	never	noon-kwahm
pér-fruor, fructus sum	to enjoy thoroughly	pair-froo-or
plane *adv.*	entirely; exactly	plah-nay
posse	to be able	poss-say
præsens, éntis	present	pray-sens
providéntia, æ, *f.*	foresight; providing	prov-ee-dent-see-ah
quæro, quæsívi, itum, 3.	to seek	kwair-o
quoties-cúmque *adv.*	as often as	kwot-see-ays-koom-kway
saltem *adv.*	at least; at all events	sahl-tem
sæpe *adv.*	often	say-pay
sínguli, æ	each; single	seen-goo-lee
suscípio, cepi, ceptum, 3.	to undertake	soo-shee-pee-o
sustíneo, tinui, tentum, 2.	to sustain	soo-stee-nay-o
tuba, æ, *f.*	a trumpet	too-bah
uxor, óris, *f.*	a wife	ooks-or
sit mihi	be it mine	seet mee-kee*

Dum assídue auscúlto	While continually I-am-listening-to
lectiónem epistolárum	the-reading of-the-letters
beáti Pauli,	of-blessed Paul.
-que (=et)	and
per síngulas hebdómadas	during each week
sæpe bis	often twice
et ter et quater	and three and four-times

---

* See note on *mihi* p. 9.

quoties-cúmque celebrámus	whenever we-celebrate
memórias	Commemorations
sanctórum Mártyrum,	of-the-holy Martyrs,
exsúlto gáudio	I-exult with-joy
pér-fruens	thoroughly-enjoying
illa tuba spiritáli,	that spiritual trumpet,
et éxcitor	and I-am-roused
ac incalésco desidério	and glow with-love
agnóscens vocem	recognizing a-voice
amícam mihi,	friendly to-me,
et fere	and almost
vídeor intúeri ipsum præséntem	I-seem to-see him present
et audíre disseréntem.	and to-hear-him speaking.
Sed tamen dóleo	But nevertheless I-grieve
et moléste-fero	and it-vexes-me
quod non omnes	that not all
cognóscunt hunc virum	know this man
sicut par est:	as is befitting:
verum	but-indeed
non-nulli ita-ignórant illum	some are-so-ignorant-of him
ut ne-quidem-sciant	that they-do-not-even-know
plane	exactly
númerum epistolárum ejus.	the-number of-his letters.
Vero	But
non imperítia facit hoc	not lack-of-intelligence causes this
sed quod	but because
nolint habére scripta	they-will-not keep the-writings
hujus beáti viri	of-this holy man
assídue in mánibus.	constantly in their-hands.
Neque enim nos scimus	For neither do we* know
quæ scimus	those-things-which we-know
(si quid† scimus),	(if-indeed we-know anything),
ab bonitáte	through the-excellence
atque acúmine ingénii,	or acuteness of-understanding,
sed quod	but because
impénse affécti	being-drawn exceedingly
erga hunc virum	towards this [great] man
numquam-discédimus	we-have-never-ceased
ab lectióne illíus.	from the-reading of-him.
Quaprópter	For-which-reason
si et vos quoque voluéritis	if also you would-be-willing
atténdere diligénter lectióni	to-attend diligently to-the-reading
nihil áliud	nothing else
erit **requiréndum** vobis.	will-be required of-you (*Part. of Obligation*)

---

* *we* refers to St. Chrysostom.

† *si quis* =si áliquis ; *si quid*=si áliquid.

Est **enim** verax	For true is
sermo Christi dicéntis:	the-word of-Christ saying:
Quærite et inveniétis:	Seek and you-will-find:
pulsáte et aperiétur vobis.	knock and it-will-be-opened to-you.
Céterum,	Besides,
quandóquidem complúres ex iis	seeing-that several of those
qui convéniunt huc	who come-together hither
nobíscum	with-us
suscepére (=suscepérunt)	have-undertaken
providéntiam famíliæ,	the-charge of-a-family
et curam uxóris,	and the-care of-a-wife,
et educatiónem liberórum,*	and the-up-bringing of-children,
ob-id-que	and-therefore
non sústinent	cannot venture
dare sese totos	to-give themselves entirely
huic labóri,	to-this work (study),
at-certe	at-all-events
ipsi excitáte vos	*you* bestir yourselves
saltem ad-capiénda ea	at-least to-grasp those-things
quæ álii	which others
collégerint.	have-gathered-together.

* * *

In working through the construction pay special attention to the use of all words in thick type.

Audíre vídeor

Note this idiomatic use of the passive of *vidére. Vídeor*=I seem to.

Ad ea capiénda

When a Gerund is followed by a direct object (Accusative) a sort of verbal attraction may cause both the Gerund and its object to effect a mutual exchange which makes them resemble one another more closely and which is more agreeable to the ear.

Ad capiéndum ea becomes **ad ea capiénda**=to grasp those things

Ad dirigéndum pedes nostros becomes **ad dirigéndos pedes nostros**=to guide our feet

In exequéndo mandáta tua becomes **in exequéndis mandátis tuis** =in fulfilling thy commandments

Legéndo Scriptúras Sacras multa díscimus becomes **Scriptúris Sacris legéndis multa díscimus**=By reading the Holy Scriptures we learn many things.

You see what has happened: the Gerund is replaced by a Participle of Obligation and made to agree with the noun (or pronoun) which follows, this having first been put into the case of the Gerund. In examples 1 and 2 no change of case being necessary, the alteration affects the Gerund only. The dominating influence in this exchange is always the *case* of the Gerund. Note that this is a verbal nicety which may or may not be used.

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* *liberi, orum* an adjective used substantively. It means literally free-born children.

Volo Nolo Malo

This Lectio gives us the opportunity of making the acquaintance of three irregular verbs which on account of their close connection are usually studied together. They are **Volo** = *I wish* or *I will;* **Nolo** (= non volo) = *I do not wish* or *I will not;* **Malo** (= magis volo) = *I prefer*. Read carefully through the following tables.

INDICATIVE MOOD

Present Simple			*Present Perfect*		
volo	**nolo**	**malo**	**vólui**	**nólui**	**málui**
vis	**non vis**	**mavis**	**voluísti**	**noluísti**	**maluísti**
vult	**non vult**	**mavult**	**vóluit**	**nóluit**	**máluit**
vólumus	**nólumus**	**málumus**		etc.	
vultis	**non vultis**	**mavúltis**			
volunt	**nolunt**	**malunt**			
Past Imperfect			*Past Perfect*		
volébam	**nolébam**	**malébam**	**volúeram**	**nolúeram**	**malúeram**
volébas	**nolébas**	**malébas**	**volúeras**	**nolúeras**	**malúeras**
	etc.			etc.	
Future Simple			*Future Perfect*		
volam	**nolam**	**malam**	**volúero**	**nolúero**	**malúero**
voles	**noles**	**males**	**volúeris**	**nolúeris**	**malúeris**
	etc.			etc.	

SUBJUNCTIVE MOOD

Present Simple			*Present Perfect*		
velim	**nolim**	**malim**	**volúerim**	**nolúerim**	**malúerim**
velis	**nolis**	**malis**	**volúeris**	**nolúeris**	**malúeris**
	etc.			etc.	
Past Imperfect			*Past Perfect*		
vellem	**nollem**	**mallem**	**voluíssem**	**noluíssem**	**maluíssem**
velles	**nolles**	**malles**	**voluísses**	**noluísses**	**maluísses**
	etc.			etc.	

INFINITIVE *Simple*	**velle** to will	**nolle** to be unwilling	**malle** to prefer
Perfect	**voluísse** to have willed	**noluísse** to have been unwilling	**maluísse** to have preferred
PRESENT PARTICIPLE	**volens** willing	**nolens** unwilling	*(lacking)*

N.B.—These verbs have no Gerunds or Supines. **Volo** and **Malo** have no imperatives. You have already met the imperatives **noli, nolíte** and understand how they are used.

Velle and **nolle** always express an act of the will, nevertheless the rendering *to will* and *to be unwilling* will not always express the exact shade of meaning. Sometimes *to desire* and *to refuse; to love* and *to hate* would be better translations. For instance the following sentence

Amicórum próprium est idem velle et nolle.

might be rendered: " It is characteristic of friends to love and to hate the same things." You must be guided by the context and use your judgement.

Make a note of the following expressions:—

Quid sibi vult? = What signifies? What does it mean?
Nolens volens = willing or unwilling
Deo volénte = God willing
Me nolénte = against my will; without my consent
Velint nolint = whether they like it or not.

Note also that after **malo** (which is a contraction of *magis volo* = I wish more) **quam** is used:—

Légere malo quam scríbere = I would rather read than write.

Contracted verbal forms

The third person plural of the Present Perfect in all conjugations is often found without its final syllable, thus:—

vocavére *for* vocavérunt
suscepére *for* suscepérunt

Another kind of contraction you will often meet is the omission of **vi, ve** and **v** in certain forms of the Perfects in the first, second and fourth conjugations, thus:—

vocásti *for* vocavísti
jejunásset *for* jejunavísset
delérunt *for* delevérunt
audíeram *for* audíveram

e.g. **Cum jejunásset quadragínta diébus** (see p. 32).

When you have studied very attentively all the above remarks go back and read the Lectio again two or three times and make sure you understand every word of it. Then try to memorize the following sentence from the fifteenth chapter of the third Book of the *Imitatio Christi*. Remember that the Infinitive is really a verbal noun then you will have no difficulty in understanding the construction.

Sit mihi unum velle et nolle tecum,
nec áliud posse velle aut nolle,
nisi quod tu vis aut nolis.

LECTIO XXVI (vigésima sexta)

St. Paul's farewell to the clergy at Ephesus. Learn the Vocabulary, not omitting to give special care to the pronunciation of all these new words. Read the text aloud once or twice, then silently, trying to understand as much of it as you can before you start to work on the construction.

Nunc ecce ego scio quia ámplius non vidébitis fáciem meam vos omnes, per quos transívi prædicans regnum Dei. Quaprópter contéstor vos hodiérna die, quia mundus sum a sánguine ómnium. Non enim subterfúgi quóminus annuntiárem omne consílium Dei vobis. Atténdite vobis, et univérso gregi, in quo vos Spíritus Sanctus pósuit epíscopos régere Ecclésiam Dei, quam acquisívit sánguine suo. Ego scio quóniam intrábunt post discessiónem meam lupi rapáces in vos, non parcéntes gregi. Et ex vobis ipsis exsúrgent viri loquéntes pervérsa, ut abdúcant discípulos post se. Propter quod vigiláte, memória retinéntes quóniam per triénnium nocte et die non cessávi, cum lácrymis monens unumquémque vestrum. Et nunc comméndo vos Deo, et verbo grátiæ ipsíus, qui potens est ædificáre et dare hereditátem in sanctificátis ómnibus. Argéntum et aurum, aut vestem nullíus concupívi, sicut ipsi scitis; quóniam ad ea, quæ mihi opus erant, et his, qui mecum sunt, ministravérunt manus istæ. Omnia osténdi vobis, quóniam sic laborántes, opórtet suscípere infírmos, ac meminísse verbi Dómini Jesu, quóniam Ipse dixit: Beátius est magis dare, quam accípere.

Et cum hæc dixísset, pósitis génibus suis, orávit cum ómnibus illis. Magnus autem fletus factus est ómnium: et procumbéntes super collum Pauli, osculabántur eum, doléntes máxime in verbo, quod díxerat, quóniam ámplius fáciem ejus non essent visúri. Et deducébant eum ad navem.

VOCABULARY

abdúco, duxi, ductum 3.	to lead away	ahb-doo-ko
acquíro, sivi, situm 3.	to obtain; purchase	ahk-kwee-ro
ædífico, avi, atum 1.	to build	ay-dee-fee-ko

ámplius *adv.*	more; longer	ahm-plee-ooss
cesso, avi, atum 1.	to cease	chess-so
collum, i, *n.*	neck	koll-loom
concupísco, ivi, itum 3.	to covet	kon-koo-pee-sko
consílium, i, *n.*	counsel	kon-see-lee-oom
contéstor, atus, *dep.*	to call to witness	kon-tess-tor
dedúco, xi, ctum 3.	to escort	day-doo-ko
discéssio, onis, *f.*	departure	dee-shess-see-o
epíscopus, i, *m.*	bishop; overseer	ay-pees-kop-ooss
exsúrgo, surréxi 3.	to rise up	ecks-soor-go
grex, gregis, *m.*	flock	grecks; gray-jees
heréditas, atis, *f.*	inheritance	ay-ray-dee-tahss
hodiérna die	to-day	od-ee-air-nah dee-ay
infírmus, a, um	infirm; weak	een-feer-mooss
lácryma, æ, *f.*	tear	lah-kree-mah
lupus, i, *m.*	wolf	loo-pooss
máxime *adv.*	most of all	mahk-see-may
mémini, isse	to remember	may-mee-nee
memória retínere	to bear in mind	may-mo-ree-ah ray-tee-nair-ay
minístro, avi, atum	to serve	mee-nee-stro
móneo, ui, itum 2.	to admonish	mon-ay-o
mundus, a, um	clean; pure	moon-dooss
navis, is, *f.*	ship	nah-veess
necdum *adv.*	not yet	neck-doom
opus (indecl.) *n.*	need; necessity	op-ooss
ósculor, atus *dep.*	to kiss	oss-koo-lor
parco, peperci 3.	to spare	par-ko
pervérsus, a, um	perverse; wrong	pair-vair-sooss
prædico, avi, atum 1.	to proclaim; to preach	pray-dee-ko
procúmbo, cúbui; cúbitum	to fall forward	pro-koom-bo
rego, rexi, rectum 3.	to lead straight	ray-go
subter-fúgio, fugi 3.	to avoid; to shun	soob-tair-foo-jee-o
tráns-eo, ii	to cross over; go through	trahns-ay-o
triénnium, ii, *n.*	space of three years	tree-en-nee-oom
univérsus, a, um	whole; all	oo-nee-vair-sooss
opus est mihi	I have need of	op-ooss est mee-kee

Ecce nunc ego scio	Lo! now I know
quia vos omnes,	*that* you all
(per quos transívi	(among whom I have passed
prædicans regnum Dei),	proclaiming the kingdom of God),
non vidébitis ámplius	will not see any-more
fáciem meam.	my face.
Quaprópter hodiérna die	*For this reason* to-day

contéstor-vos	I-call-you-to-witness
quia mundus sum	*that* I-am innocent
a sánguine ómnium.	of the-blood of-all.
Non-enim-subterfúgi	For-I-have-not-shrunk
quóminus annuntiárem vobis	from that-I-should-declare to-you
	(from declaring)
omne consílium Dei.	all the-counsel of-God.
Atténdite vobis,	Take-heed to-yourselves,
et univérso gregi	and to-the-whole flock
in quo	in which
Spíritus Sanctus pósuit vos	the-Holy Spirit has-placed you
Epíscopos	as-Bishops
régere Ecclésiam Dei,	to-guide the-Church of-God,
quam acquisívit	which He-has-purchased
sánguine suo.	with-His-own blood.
Ego scio	I know
quóniam, post discessiónem meam,	*that*, after my departure,
lupi rapáces intrábunt in vos	greedy wolves will-enter among you
non **parcéntes gregi.**	not sparing the-flock.
Et ex vobis ipsis	And from-among your-own-selves
viri exsúrgent	men will-rise-up
loquéntes pervérsa	speaking crooked-things
ut abdúcant	*in-order-that* they-may-draw-away
discípulos	disciples
post se.	after them.
Propter-quod vigiláte,	*Therefore* watch,
memória retinéntes	keeping in-mind
quóniam non-cessávi	*that* I-have-not-ceased
monens cum lácrymis	admonishing with tears
unumquémque vestrum	each-one of-you
nocte et die	by-night and by-day
per triénnium.	for three-years.
Et nunc	And now
commendo vos Deo,	I-commend you to-God,
et verbo grátiæ ipsíus	and to-the-word of-grace of-Him
qui potens est	who is able
ædificare	to-establish [you]
et dare heréditatem	and give [you] a-heritage
in ómnibus sanctificátis.	among all the-redeemed.
Concupívi argéntum et aurum,	I-have-coveted the-silver and gold,
aut vestem nullíus,	and apparel of-no-man,
sicut ipsi scitis;	as you-yourselves know,
quóniam manus istæ	*since* these hands
ministravérunt ad ea	have-done-service for those-things
quæ mihi opus erant,	which were necessary for-myself,
et his qui mecum sunt.	and for-those who are with-me.
Osténdi vobis ómnia	I-have-shown you all-these-things
quóniam opórtet suscípere	*because* it-behoves-you to-support
infírmos,	the-weak,

sic laborantes,	labouring in-like-manner,
ac **meminísse verbi**	and to-remember the-word
Dómini Jesu,	of-the-Lord Jesus,
quóniam Ipse dixit:	*that* He-Himself has said:
Dare beátius magis est	To-give is much more-blessed
quam accípere.	than to-receive
Et **cum** dixísset	and *when* he-had-spoken
hæc,	these-words,
pósitis génibus suis,	his knees having-been-placed (i.e. in the position for prayer),
orávit cum ómnibus illis.	he-prayed together with them all.
Factus est autem fletus magnus	Now there was much weeping
ómnium:	of-them-all:
et procumbéntes	and falling
super collum Pauli,	upon Paul's neck,
osculabántur eum,	they-began-to kiss him,
doléntes máxime	grieving most-of-all
in verbo	over the-word
quod díxerat,	which he-had-spoken,
quóniam	that
non-essent visúri	they-were-not going-to-see
ámplius	any-more
fáciem ejus.	his face.*
Et deducébant eum	And they-escorted him
ad navem.	to the-ship.

* * *

In working through the construction notice how the link-words are used, and make a special note of **quóminus**. This conjunction and **quin**, which is somewhat similarly used, are of rare occurrence in texts taken from the Holy Scriptures, but both are found in other liturgical texts. As beginners are often puzzled by them a word of explanation may be useful.

Quóminus (quo= by which; minus=the less)
Quin (qui non=who not)

Both are used after verbs of preventing, hindering, refusing, avoiding etc., when such verbs are employed negatively. They are followed by a Subjunctive. **Quóminus** can generally be rendered by *from* followed by a present participle:—†

Non subterfúgi **quóminus annuntiárem**=I have not shrunk *from announcing*.

Nemo te impédit **quóminus** (*or* **quin**) **proficiscáris**=No one prevents you *from starting*.

But note this sentence from St. John's Gospel:—

Si **quo minus**, dixíssem vobis=If by somewhat the less (=if it were not so), I should have told you.

---

* This sad foreboding was happily not to be fulfilled, and many years later St. Paul was able to revisit the scene of his missionary labours in these parts.

† More correctly here termed *verbal noun*.

Quin may often be rendered by *who . . . . not*

Nemo est **quin** hoc credat = There is no one who does not believe this.

Quin is always used after the phrase: There is no doubt, etc.

Non est dúbium **quin** bonus et fidélis homo fúerit iste Joseph = There is no doubt but that this Joseph was a good and faithful man.

Quin may also mean: Why not? **Quin** pótius quæro = Why do I not rather seek . . . .

Opórtet nos suscípere infírmos

Certain verbs, used to form idiomatic expressions, are said to be **Impersonal** because they have no personal subject. They are used in the third person singular only. "It behoves us to support the weak" is a good example in English. It is an impersonal way of saying "We ought to support the weak."

Latin has several verbs of this kind. The following are the most common:—

(a) Verbs describing weather conditions

Pluit = It is raining
Tonat = It thunders
Ningit = It is snowing
Vesperáscit = It is growing dusk

(b) Verbs denoting some necessity or suitability

Decet (followed by Accusative of person) = It is seemly; it becomes
Licet (followed by Dative of person) = It is permissible
Opórtet (followed by Accusative of person) = It behoves; one ought

(c) Five verbs expressing a personal feeling

Me míseret = It moves me to pity (i.e. I have pity on)
Me pænitet = It makes me repent (i.e. I repent)
Me piget = It vexes me
Me pudet = It shames me (i.e. I am ashamed)
Me tædet = It wearies me; disgusts me

All the verbs under (b) and (c) belong to the second conjugation; they are used in all the tenses, third person singular, and also in the Infinitive. Make a note of the peculiar construction used with the five (c) verbs: they take an Accusative of the person who experiences the feeling denoted by the verb, and a Genitive of the thing which causes the feeling:—

Pudet **me culpæ meæ** = I am ashamed of my fault.

A few examples of the above verbs:—

Te decet laus = Praise becometh Thee.

Non **licet tibi** hoc fácere = It is not lawful for thee to do this.

Nonne ergo **opórtuit et te** miseréri consérvi tui? = Was it not also thy duty to have pity on thy fellow servant?

Jurávit Dóminus et non **pænitébit eum** = The Lord has vowed it and He will not repent (will not go back on his promise).
Regem pænítuit quod tot míllia hóminum dimisísset = The king repented of having sent away so many thousands of men.
Tædet animan meam vitæ meæ = My soul is weary of my life.

All the above mentioned verbs are always impersonal. Certain other verbs, in addition to their regular conjugation, are used impersonally with a special meaning:—

Accidit = It happens (used of an unfortunate event)
Contingit = It happens (used of a fortunate event)
Expedit = It is advantageous
Præstat = It is preferable; better

You have already come across examples of passive verbs used impersonally:—

Mihi vidétur = It seems to me
Mihi parcétur = It will be spared me (I shall be spared)
Datur = It is given
Quæritur = It is expected

Note also for reference the impersonal use of the verb **Interest** = it interests; it is of importance; it concerns. This is followed by (a) the Genitive of a noun (or an adjective used as a noun); (b) the Ablative, feminine singular of a possessive adjective:—

(a) Hæc res **ómnium ínterest** = This thing is of importance to all.
(b) **Tua** et **mea** máxime **ínterest** = It greatly concerns thee and me.

This does not exhaust the list of impersonal verbs, but if you read carefully through the examples given you will be able to recognize the Impersonal construction whenever you meet it.

Párcere gregi = to spare the flock
Meminísse verbi = to remember the word

You have already learnt that certain verbs govern the Ablative case (see p. 141). This Lectio gives the opportunity of calling your attention to a few others which govern, some the Dative, others the Genitive.

(a) Verbs which govern the Dative case:—

Impero, avi, atum, imperáre 1. = to command
Indúlgeo, indúlsi, dultum, indulgére 2. = to concede; allow; indulge
Nóceo, nócui, nócitum, nocére 2. = to injure
Parco, pepérci, parsum, párcere 3. = to spare
Páreo, párui, páritum, parére 2. = to obey
Pláceo, plácui, plácitum, placére 2. = to please

When you see one of these verbs you must look for a Dative to complete its meaning:—

Paréndum est légibus not *leges*
Parcéntes gregi not *gregem*

Benedícere = to bless, and **crédere** = to consign to; to trust, to believe, are followed sometimes by a Dative, sometimes by an Accusative:—

Benedicámus Dómino = Let us bless the Lord.
Benedícam Dóminum in omni témpore = I will bless the Lord at all times.
Si non **créditis verbis meis** = If you do not believe my words
Qui **credit in me** habet vitam ætérnam = He-who believes in Me will have eternal life.

(b) Three deponent verbs govern the Genitive:—

Miséreor, misértus sum, miseréri = to have pity on
Recórdor, recordátus sum, recordári = to recollect
Reminíscor, ——— reminísci = to recall to mind

Miserére mei, Deus = Have pity on me, O God.
Recordátus est misericórdiæ suæ = He has recollected his mercy.
Reminíscere miseratiónum tuárum, Dómine = Remember thy tender mercies, O Lord.

also **Meminísse** another verb meaning: to remember

Dómine, **meménto mei** quando véneris in regnum tuum = Lord, remember me when Thou shalt have come into thy kingdom.

When you have assimilated all the above information, go back and read the Lectio again several times until you are sure that nothing has escaped you.

Opórtet te adhuc multa díscere,
quæ necdum bene
didicísti.

LECTIO XXVII (vigésima séptima)

This twenty-seventh Lectio consists of five Collects from the Missal. Learn the Vocabulary, then read all the explanations which follow before beginning to study the Latin text.

I. Domínica tértia post Pentecósten

Protéctor in te sperántium, Deus, sine quo nihil est válidum, nihil sanctum: multíplica super nos misericórdiam tuam; ut, te rectóre, te duce, sic transeámus per bona temporália, ut non amittámus ætérna. Per Dóminum nostrum Jesum Christum Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

II. Domínica quinta post Pentecósten

Deus, qui diligéntibus te bona invisibília præparásti: infúnde córdibus nostris tui amóris affectum; ut te in ómnibus, et super ómnia diligéntes, promissiónes tuas, quæ omne desidérium súperant, consequámur. Per Dóminum.

III. Domínica décima séptima post Pentecósten

Da, quæsumus Dómine, pópulo tuo diabólica vitáre contágia: et te solum Deum pura mente sectári. Per Dóminum.

IV. In Epiphanía Dómini

Deus, qui hodiérna die Unigénitum tuum Géntibus, stella duce, revelásti: concéde propítius ut qui jam te ex fide cognóvimus, usque ad contemplándam spéciem tuæ celsitúdinis perducámur. Per eúndem Dóminum etc.

V. In festo Sanctíssimi Córporis Christi

Deus, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquísti: tríbue, quæsumus, ita nos Córporis et Sánguinis tui sacra mystéria venerári; ut redemptiónis tuæ fructum in nobis júgiter sentiámus: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

A WORD ABOUT COLLECTS

No study of the Church's language would be complete unless it included some specimens of that particular prayer of the Mass known as the Collect: that is, the prayer (or prayers) immediately preceding the reading of the Epistle. Considered from the sole point of view of literature the Collects of the Roman Missal rank as some of the finest gems of the Latin language. A non-Catholic scholar has written of them, somewhat wistfully: " They exhibit an exquisite skill of antithesis, and a rhythmical harmony which the ear is loth to lose . . . . they are never weak, never diluted, never ill-arranged." Considered as Prayer, they are a never-failing source of wonder and inspiration. Austere and a trifle cold as they may appear to a superficial observer, a little study soon reveals a depth of devotion, rooted and grounded in the rich soil of the Church's doctrinal teaching, owing nothing to the vagaries of sentimentality or emotion. They are truly Roman and truly Catholic. You should make a point of learning by heart each week the Collect of the Sunday Mass. It would provide food for meditation during the whole of the ensuing week, as well as an excellent exercise in Latin translation. These terse sentences, as comprehensive in substance as they are concise in form, will enable you to appreciate to the full the genius of our Catholic mother-tongue, and will convince you of the impossibility of translating them satisfactorily into any other language. There is never a word too many; every word therefore is important. For this reason those who have made their first acquaintance with some of these Collects through the medium of non-Catholic translations, should

scrutinize every word closely, for in many instances an important word has been omitted, or loosely translated for the sake of rhythmical effect, thereby gravely altering the meaning.*

WHAT TO LOOK FOR IN A COLLECT

Collects are all built on one plan, more or less fully worked out. Get a clear grasp of this plan and you will know what to look for when studying them.

Every Collect consists of three essential parts:—

I. The Invocation
II. The Petition
III. The Conclusion

The Invocation. All Collects are addressed to God, generally to the First Person of the Holy Trinity, though some are addressed directly to the Second Person (*see* the fifth specimen given). The Invocation may consist simply of the word *Deus*, or *Dómine Deus*. A more developed form of Invocation is *Omnipotens, sempitérne Deus*. The Invocation generally comes first, but may sometimes be preceded by the first word, or words, of the petition (*see* the third specimen given).

The Petition is the central point and *raison d'être* of the prayer. The Collects are essentially "asking" prayers. They are a recognition of our needs and an acknowledgment of God's power to supply those needs. The petition must be *one;* it may have different clauses, different aspects to the demand, but it must be one particular thing that is prayed for. The Petition is introduced by some such word as *Quæsumus; præsta; concéde; da* or some equivalent; or, in the more urgent type of prayer, simply by the Subjunctive of the verb of the Petition: *Páteant aures tuæ* (*see* the ninth Sunday after Pentecost).

The Conclusion is a stereotyped formula of which the first two words only are printed. This formula admits of a slight modification when the Collect is addressed to Our Lord, or when mention is made of Him or of the Holy Spirit in the course of the Collect.

In the fully worked out specimens the above plan is slightly enlarged. The Invocation is followed by the mention of some fact or dogma upon which the petition is based. This will be introduced by the relative pronoun *qui*, not necessarily in the Nominative. Thus in the Collect for the Epiphany the petition to be led on through Faith to the contemplation of the Beatific Vision is based on the *fact* of the star having led the Magi to Bethlehem. To the Petition may be added an *aspiration*, a devout wish that the good thing asked for may produce such and such a result. This is generally introduced by *Ut*. This addition is often very beautiful, a fervent sigh of love and longing which rounds off the petition and carries the mind beyond the needs of this present life to the vision of the life to come.

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* To a Convert student who has worked through this course I am indebted for the advice to compare these Collects with the translations given in the Church of England Prayer Book. The comparison has yielded interesting results, which will be pointed out in their place for the benefit of others.

These two developments: the enlargement of the Invocation, and the aspiration added to the Petition are not found in every Collect. Both occur in I, II and V of the above specimens. Neither occurs in III and the first only in IV. Remember that the two essentials are the Petition with the Invocation, the Conclusion being a fixed formula. Now that you know what to look for begin your study of the examples given in the usual way.

VOCABULARY

amítto, isi, issum 3.	to let slip; to lose	ah-meet-to
affectus, us, *m.*	affection; sentiment	ahf-fec-tooss
amor, oris, *m.*	love	ah-mor
celsitúdo, inis, *f.*	height; majesty	chel-see-too-do
concédo, cessi, cessum 3.	to grant	kon-chay-do
cónsequor, secútus sum *dep.*	to follow; to attain to	kon-say-kwor
contágium, ii, *n.*	contagion; infection	kon-tah-jee-oom
diabólicus, a, um *adj.*	diabolical; devilish	dee-ah-bol-ee-kooss
díligo, lexi, lectum 3.	to select; to love with the will	dee-lee-go
infúndo, fudi, fusum 3.	to pour into; to infuse	een-foon-do
júgiter *adv.*	continually	yoo-jee-tair
perdúco, duxi, ductum 3.	to lead to a certain goal	pair-doo-ko
promíssio, onis, *f.*	promise	prom-ees-see-o
propítius, a, um *adj.*	kind; gracious	prop-eet-see-ooss
quæso, ivi 3.	to beg; to beseech	kway-so
redémptio, onis, *f.*	a buying back	ray-dempt-see-o
revélo, avi, atum 1.	to unveil; to reveal	ray-vay-lo
sector, atus *dep.*	to follow eagerly	sec-tor
séntio, sensi, sensum 4.	to perceive	sent-see-o
súpero, avi, atum 1.	to surpass	soo-pair-o
temporális, e *adj.*	belonging to time	tem-po-rah-leess
tríbuo, ui, utum 3.	to grant	tree-boo-o
únitas, atis, *f.*	unity	oo-nee-tahss
válidus, a, um *adj.*	strong	vah-lee-dooss
véneror, atus *dep.*	to revere; to worship	vay-nay-ror
vito, avi, atum 1.	to shun; to avoid	vee-to

I

Deus,	O-God,
protéctor sperántium in te,	protector of-those-hoping in Thee,
sine quo	without whom
nihil est válidum,	nothing is strong,
nihil sanctum,	nothing holy,

multíplica misericórdiam tuam	multiply thy mercy
super nos:	upon us:
ut	so that
te rectóre,	Thou being-ruler,
te duce,	Thou being-guide,
sic transeámus	we-may-pass in-such-wise
per bona temporália	through temporal good-things
ut non-amittámus	that we-may-not-let-slip
ætérna.	eternal-things.
Per Dóminum nostrum	[This we ask] through Our Lord
Jesum Christum	Jesus Christ
fílium tuum,	thy Son,
qui vivit et regnat tecum	who lives and reigns with-Thee,
in unitáte Spíritus Sancti,	in the-unity of the-Holy Spirit
Deus,	God,
per ómnia sæcula sæculórum.	through all the-ages of-ages.

The word *bona* is omitted in the P.B. version, thereby missing the whole point of this Collect which begs that we may not be so taken up with the *good* things of this world as to let slip those of eternity.

II

Deus,	O-God,
qui præparásti	who hast-prepared
bona invisibília	invisible good-things
diligéntibus te,	for-those-loving Thee (with the will)
infúnde córdibus nostris	infuse-into our hearts
afféctum amóris tui:	the-affection of-thy love:
ut	so-that
diligéntes te	loving Thee (by an act of the will)
in ómnibus,	in all,
et super ómnia,	and above all,
consequámur promissiónes tuas	we-may-attain-to thy promises
quæ súperant	which surpass
omne desidérium.	all desire.

Reflect on every word if you wish to penetrate the meaning. No translation can render it. The contrast between *afféctum*: something which is felt, and *dilígere:* a choice of the will, should not be passed over. We are asking for *affection,* so that we may be able to go on loving by an act of choice. *This* is one of the invisible good things. The P.B. version gives a different turn to the opening sentence, which misses the point stressed. It also omits the words *in ómnibus*, thus leaving out the important doctrine. A good pagan might love the Supreme Being *above* all else, but the Christian teaching is that God is to be loved *in* all, pleasant or unpleasant, whether persons or things.

III

Dómine,	O Lord,
da, quæsumus pópulo tuo	grant, we beg, to-thy people
vitáre diabólica contágia,	to-shun diabolical contagion,
et pura mente	and with-a-pure mind
sectári te	to-run-eagerly-after Thee
solum Deum.	the-only God.

The brevity of this fine Collect is the despair of translators. Do not try to add to it in order to make it more interesting, but penetrate the meaning of each word. It is the prayer of one who is running away from a deadly contagion and who has no time for long-winded phrases. The P.B. version renders *vitáre* by *to withstand* and overlooks the force of *contágia,* thus obscuring the meaning of the whole prayer: i.e. the warning from the ageless wisdom of the Church that there are certain spiritual dangers which are overcome, not by fighting but by running away. See that you get all the meaning out of that word *contágia.* Think about it.

IV

Deus,	O-God,
qui hodiérna die	who on-this day
revelásti Unigénitum tuum	hast-revealed thy Sole-Begotten
Géntibus,	to-the-Gentiles,
stella duce,	a-star being-guide,
concéde propítius*	grant mercifully
ut qui jam	that we-who already
cognóvimus te	know Thee
ex fide,	by faith,
perducámur usque	may-be-led onwards
ad contemplándam spéciem	to gaze-upon the-beauty
celsitúdinis tuæ.	of-thy majesty.

The P.B. version misses the point of *perducámur* and so blots out the splendid star-motive that runs all through the Collect: the petition that we, like the Magi, may be *led on* by the starlight of our faith till we come to gaze upon the Face of God.

V

Deus,	O-God,
qui reliquísti nobis	who hast-left us
memóriam passiónis tuæ	a-Memorial of-thy Passion
sub Sacraménto mirábili:	beneath this-wonderful Sacrament:
tríbue quæsumus,	grant we-beg,
nos ita venerári	us so to-revere
sacra mystéria	the-sacred mysteries
Córporis et Sánguinis tui;	of-thy Body and Blood;
ut	that
sentiámus in nobis	we-may-perceive in ourselves

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* An adjective used as an adverb.

júgiter	continually
fructum redemptiónis tuæ.	the-fruit of-thy redemption.

This Collect is much more modern than the four others. It was written in the thirteenth century by St. Thomas Aquinas. Notice that it is built on exactly the same plan as the older ones. As this prayer is always said at Benediction you had better learn it by heart, so as to be able to recognize every word when you hear it.

When you have read carefully all the above remarks and studied the construction of all five Collects, go back and read each one of them again, slowly, pondering over every word.

Dómine, doce nos oráre.

LECTIO XXVIII (vigésima octáva)

The twenty-eighth Lectio introduces you to one more type of liturgical Latin, namely verse form. The specimen given is the hymn at Vespers of ordinary Sundays. Read the remarks which follow, learn the Vocabulary, then work through the construction.

Lucis Creátor óptime
Lucem diérum próferens,
Primórdiis lucis novæ
Mundi parans oríginem.

Qui mane junctum vésperi
Diem vocári præcipis,
Illábitur tetrum chaos
Audi preces cum flétibus.

Ne mens graváta crímine
Vitæ sit exsul múnere,
Dum nil perénne cógitat,
Seséque culpis ílligat.

Cœléste pulset óstium:
Vitále tollat præmium,
Vitémus omne nóxium,
Purgémus omne péssimum.

Præsta, Pater piíssime,
Patríque compar Unice,
Cum Spíritu Paráclito,
Regnans per omne sæculum.

You have now had a fair sample of the different styles of Latin used in the Church's Liturgy: Gospels, in very easy language; psalms, also very easy from the language point of view, but often difficult and obscure in meaning (remember the Hebrew element); harder texts like the writings of St. Paul and the early Fathers which are moderately difficult Latin; then the Collects which need care in translating because of their very concise style. There remains still one more " type ": the hymn. Now this differs from all the others by being in verse, whereas those hitherto studied have all been prose. Verse form is always difficult in any language, therefore you must expect a few difficulties in dealing with Latin hymns; but if you remember all you have learnt about the construction of sentences and have the necessary patience to sort out their different clauses you will find that the difficulties are more apparent than real. Many word-puzzles on which people spend so much time are more difficult in the doing and nothing gained when done; whereas once you have disentangled the meaning of a hymn you have a thing of beauty which will be a joy for ever after when you join in the Church's public worship. Before beginning the study of any new hymn it would be wise to read a good translation so that you may know what ideas to look for. Get a copy of the C.T.S. booklet: *Hymns from the Roman Breviary,* which costs sixpence, and is well worth it. Start with the Vesper hymns for Sundays and Feasts.

VOCABULARY

chaos, *n.*	thick darkness	kah-oss
cógito, avi, atum 1.	to reflect upon	ko-jee-to
compar, aris *adj.*	equal to another	kom-par
crimen, inis, *n.*	crime; offence	kree-men
exsul, ulis	exile	ecks-sool
gravátus, a, um	weighed down	grah-vah-tooss
illábor, illapsus *dep.*	to sink down	eel-lah-bor
ílligo, avi, atum 1.	to entangle	eel-lee-go
junctus, a, um	joined	yoonk-tooss
munus, eris, *n.*	gift	moo-nooss
orígo, inis, *f.*	origin	o-ree-go
óstium, ii, *n.*	door	os-tee-oom
paráclitus, i, *m.*	a helper; comforter	pah-rah-klee-tooss
perénnis, e *adj.*	perpetual	pair-en-neess
pius, a, um *adj.*	kind; loving	pee-ooss
præcípio, cepi, ceptum 3.	to instruct	pray-chee-pee-o
præmium, ii, *n.*	prize	pray-mee-oom
præsto, avi, atum 1.	to be attentive to	pray-sto
preces, precum *f.* pl.	entreaties	pray-chays
primórdia, orum *n.* pl.	the first beginnings	pree-mor-dee-ah
prófero, tuli, latum	to produce	prof-air-o
pulso, avi, atum 1.	to strike	pool-so
purgo, avi, atum	to purify	poor-go
teter, tetra, trum *adj.*	loathsome; hideous	tay-tair
vitális, e, *adj.*	belonging to life; vital	vee-tah-leess

Optime Creátor lucis	O-excellent Creator of-light
próferens lucem diérum	producing the-light of-the-days
parans oríginem mundi	preparing the-birth of-the-world
primórdiis lucis novæ.	with-the-first-gleams of-new light.
Qui præcipis	Who didst-command
mane junctum vésperi	morning joined to-evening
vocári diem,	to-be-called day,
chaos tetrum illábitur	hideous darkness is-falling
audi preces cum flétibus,	hear our-prayers with tears,
Ne mens, graváta crímine,	Lest the-soul, weighed-down with-sin,
sit exsul múnere vitæ	be banished from-the-gift of-life
dum cógitat nil perénne	while she-ponders naught eternal
sese-que ílligat culpis.	and-herself entangles in-sins.
Pulset óstium cæléste	Let-her-knock-at the-heavenly gate
tollat præmium vitále:	let-her-carry-off the-prize of-life:
vitémus omne nóxium,	let-us-avoid every harmful-thing
purgémus omne péssimum.	let-us-purge-away every sinful-thing.
Præsta, Pater piíssime,	Be-graciously-attentive, O-loving Father,
Patrí-que compar Unice,	and Thou-equal to-the-Father, Sole-Begotten,
cum Spíritu Paráclito	with the-Spirit, the-Paraclete,
regnans per omne sæculum.	reigning through every age.

Go through this construction again and again till you are sure of the function of every word. Then go back and read the hymn again in its right order. Read it aloud several times, in order to feel the lilt of each line. Then try to memorize the whole hymn.

Te decet hymnus, Deus,
in Sion.

NOTE TO CONCLUDING LECTIONES

Now after all this study you are probably eager to try your wings alone and see how you get on. Consequently the few concluding Lectiones are given without the usual help. All new words you will find in the general vocabulary at the end of the book, and by hunting them out you will acquire practice in looking up words in a dictionary. If you have difficulty in understanding any passage construe each sentence as you have learnt to do throughout this book. Do not allow yourself to be discouraged if the full meaning of a sentence seems to elude you at first, but read on to the end, then go back and you will generally find that the difficulty has resolved itself.

The first three of these unprepared readings are from the Old Testament, each one representative of a type: (1) the divine Law overshadowing all; (2) a Prophet—mediator between God and man—a type of Our Lord; (3) a great Leader planning an alliance for the future good of his people, also a type of Our Lord. These three types: the Law, the Prophet, the Leader, foreshadow and lead up to the new dispensation. Then in the extracts from the New Testament you have the proclamation of Christ's sovereignty over all creatures as Head of the Church; and finally the vision of his second coming with which the Sacred Writings close. So now set to work with good courage after having first said your

Deus, in adjutórium meum
inténde.

LECTIO XXIX (vigésima nona)

Terms of the divine alliance: if we keep God's laws He will protect and befriend us.

Temporal prosperity dependent on observance of God's laws.

Dixit Dóminus ad Móysen: Lóquere* fíliis Israel, et dices *p. 128
eis: Si in præcéptis meis ambulavéritis, et
mandáta mea custodiéritis, et fecéritis ea, dabo
vobis plúvias in tempóribus suis*, et terra gignet *Abl.
germen suum, et pomis árbores replebúntur*. *p. 105
Apprehéndet méssium tritúra vindémiam, et
vindémia occupábit seméntem: et comedétis panem vestrum

Peace and plenty in the land.

in saturitáte, et absque pavóre habitábitis in
terra vestra. Dabo pacem in fínibus vestris:
dormiétis, et non erit qui extérreat*. Auferam *Subj.
malas béstias, et gládius non transíbit términos vestros. Per- p. 108
sequímini inimícos vestros, et córruent coram vobis.
Persequéntur* quinque de vestris centum aliénos, et centum de *p. 124
vobis decem míllia. Cadent inimíci vestri gládio* in conspéctu *Abl.
vestro.

Alliance of friendship with God.

Comedétis vetustíssima véterum, et vétera, novis super-
veniéntibus*, projiciétis. Ponam tabernáculum *Abl. Abs.
meum in médio vestri, et non abjíciet vos
ánima mea. Ambulábo inter vos, et ero Deus
vester, vosque éritis pópulus meus.

The warning

Si autem non audiéritis me, nec fecéritis ómnia mandáta mea; si sprevéritis leges meas, et judícia mea contempséritis, ut non faciátis quæ a me constitúta sunt, Ego quoque hæc fáciam vobis:

Visitábo vos velóciter in egestáte et ardóre. Frustra serétis seméntem, quæ ab hóstibus devorábitur. Ponam fáciem meam contra* vos et corruétis coram hóstibus vestris, et subjiciémini his qui odérunt vos; fugiétis, némine persequénte*. Consumétur incássum labor vester; non próferet terra germen, nec árbores poma præbébunt. * p. 80 * Abl. Abs.

Quod si* nec voluéritis recípere disciplínam, sed ambulavéritis ex advérso mihi, Ego quoque contra vos advérsus incédam, et percútiam vos sépties propter peccáta vestra. * p. 184

Hæc sunt præcépta et leges, quas* dedit Dóminus inter se et fílios Israel per manum Móysi. * p. 77

* * *

Si in præcéptis meis ambulavéritis, dabo vobis. . .

Remember this simple rule about **if** sentences:—

When the verb of the principal statement (e.g. *dabo*) is Indicative (or Imperative), the verb of the **if** clause is also Indicative.

When the verb of the principal statement is Subjunctive, the verb of the **if** clause is also Subjunctive.

The difference between the two Moods is roughly this:—The Indicative implies that the action (or state) of the **if** clause is possible, but suggests nothing as to the probability or otherwise of fulfilment; simply *if this . . . . . then that.*

Hunc librum si légeris, gaudébo. (Indic. Fut. Perf. & Simple) = If you read this book, (will have read) I shall rejoice. (but I have no idea whether you will or not).

The Subjunctive implies that the action (or state) of the **if** clause is either uncertain, improbable or impossible.

Hunc librum si legas, gáudeam. (Subj. Pres. Simple) = If you were to read this book, (and perhaps you will some day) I should rejoice. (refers to the future, and vague possibility of fulfilment is implied).

Hunc librum si légeres, gaudérem. (Subj. Imperf.) = If you were reading this book, (but you are not) I should rejoice. (refers to the present, and non-fulfilment is implied); or the general meaning may require it to refer to the future with improbability of fulfilment implied; = If you were to read this book, (but it is unlikely) I should rejoice.

Hunc librum si legísses, gavísus essem. (Subj. Past Perf.) = If you had read this book, (but you did not) I should have rejoiced. (refers to past, and non-fulfilment is implied).

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* Re-read the pages indicated in the right hand margin, in order to refresh your memory on these points.

Get this scheme well in mind; you will find it useful with your future reading.

Pomis árbores replebúntur

Verbs—and adjectives—expressing abundance, plenitude, worth, satisfaction, govern the Ablative:—

Pomis árbores replebúntur = The trees will abound in fruit.
Ave, **grátia** plena = Hail, full of grace.
Dignus est **honóre** = He is worthy of honour.

N.B.—plenus also governs the Genitive:—Plena **grátiæ**.

Do not overlook the grammatical references in the margin of the Lectio. Hunt them out and read through once more the rules recalled. Your understanding of the text will be all the clearer. Do not allow yourself to be beaten by anything in it.

Si iniquitátes observáveris, Dómine,
Dómine, quis sustinébit?

LECTIO XXX (trigésima)

The dry bones come to life; This magnificent and awe-inspiring description foreshadows the living Church being raised up from the dry bones of Judaism, also the great Resurrection at the last day.

In a vision the Prophet is transported into the valley of dry bones.

In diébus illis: Facta est super me manus Dómini, et edúxit me in spíritu Dómini: et dimísit me in médio campi, qui erat plenus óssibus*: et cir- * p. 165
cumdúxit me per ea in gyro: erant autem multa valde super fáciem campi, siccáque veheménter. Et dixit ad me: Fili hóminis, putásne* vivent ossa ista? Et dixi: Dómine * p. 133
Deus, tu nosti*. Et dixit ad me: Vaticináre de óssibus istis: *pp.147
et dices eis: Ossa árida audíte verbum Dómini. Hæc dicit and 166
Dóminus Deus óssibus his: Ecce Ego intromíttam in vos spíritum, et vivétis. Et dabo super vos nervos, et succréscere fáciam super vos carnes, et superexténdam in vobis cutem: et dabo vobis spíritum, et vivétis, et sciétis quia Ego Dóminus.

He calls on them to hear the word of the Lord.

Et prophetávi sicut præcéperat mihi: Factus est autem sónitus, prophetánte me*, et ecce * p. 65
commótio: et accessérunt ossa ad ossa, unumquódque* ad junctúram suam. Et vidi, * p. 76
et ecce super ea nervi et carnes ascendérunt: et exténta est in eis cutis désuper, et spíritum non habébant. Et dixit ad me: Vaticináre ad spíritum, vaticináre fili hóminis, et dices ad

The breath of life enters into them.

God's Promise.

spíritum: Hæc dicit Dóminus Deus: A quátuor ventis veni spíritus, et insúffla super interféctos istos, et revivíscant. Et prophetávi sicut præcéperat mihi: et ingréssus est in ea spíritus, et vixérunt: steterúntque super pedes suos* exércitus grandis nimis valde. Et dixit ad me: Fili hóminis, ossa hæc univérsa, domus Israel est: ipsi dicunt: Aruérunt ossa nostra et périit spes nostra, et abscíssi sumus. Proptérea vaticináre, et dices ad eos: Hæc dicit Dóminus Deus: Ecce Ego apériam túmulos vestros, et edúcam vos de sepúlcris vestris, pópulus meus: et indúcam vos in terram Israel. Et sciétis, quia Ego Dóminus, cum aperúero* sepúlcra vestra, et edúxero vos de túmulis vestris, pópule meus: et dédero spíritum meum in vobis et vixéritis, et requiéscere vos fáciam super humum vestram: dicit Dóminus omnípotens.

* p. 40 footnote

* p. 96

* * *

N.B.—Four verbs:

Meminísse = to remember
Novísse = to know
Odísse = to hate
Suevísse = to be accustomed

use perfect forms with thé sense of the corresponding Simple or Imperfect tense.

PRESENT	**Mémini** I remember	**Novi** I know	**Odi** I hate	**Suévi** I am accustomed
PAST	**Meminéram** I remembered	**Nóveram** I used to know	**Oderam** I used to hate	**Suéveram** I was accustomed
FUTURE	**Meminero** I shall remember	**Nóvero** I shall know	**Odero** I shall hate	**Suévero** I shall be accustomed

Credo quod Redémptor meus vivit,
et in novíssimo die de terra
resurrectúrus sum.

LECTIO XXXI (trigésima prima)

Here you see history in the making: an alliance is concluded that brings the People of Israel to the opening of that long Roman road which, a little more than a century later, will lead to a twin martyrdom, and the establishment of the young Christian Church in the Eternal City.

Judas hears of the fame of the Romans.

Audívit Judas nomen Romanórum, quia sunt poténtes
víribus*, et acquiéscunt ad ómnia quæ * p. 165
postulántur ab eis; et quicúmque* accessérunt * p. 76
ad eos, statuérunt cum eis amicítias, et quia
sunt poténtes víribus. Et audiérunt prælia
eórum, et virtútes bonas quas* fecérunt in Galátia, et quanta * 77
fecérunt in régione Hispániæ. Et resídua regna, et ínsulas
quæ aliquándo restíterant illis, exterminavérunt et in
potestátem redegérunt; cum amícis autem suis, et qui in ipsis
réquiem* habebant, conservavérunt amicítiam. Quibus vero * p. 198
vellent auxílio* esse ut regnárent, regnábant. * p. 81

He sends ambassadors to arrange an alliance.

Et elégit Judas Eupólemum et Jásonem et misit eos
Romam* constitúere cum illis amicítiam et * p. 119
societátem. Et abiérunt Romam, viam multam valde, et introiérunt cúriam, et dixérunt: Judas Machabæus, et fratres ejus, et pópulus Judæórum, misérunt nos ad vos statúere vobíscum societátem et pacem, et conscríbere nos sócios et amícos vestros.

Et plácuit sermo in conspéctu eórum. Et hoc rescríptum est, quod rescripsérunt in tábulis æreis, et misérunt in
Jerúsalem, ut esset* apud eos ibi memoriále pacis et societátis: * p. 172

BENE SIT ROMANIS, et genti Judæórum in mari et in terra in ætérnum; gladiúsque et hostis procul sit ab eis!

Terms of the Treaty.

Quod si* instíterit bellum Románis prius, aut ómnibus * p. 184
sóciis eórum, in omni dominatióne eórum,
auxílium feret* gens Judæórum, prout tempus * p. 174
dictáverit, corde pleno; et præliántibus* non * p. 65
dabunt, neque subministrábunt tríticum, arma, pecúniam,
naves, sicut plácuit* Románis; et custódient mandáta eorum, * p. 153
nihil ab eis accipiéntes.

Simíliter autem et si genti Judæórum prius accíderit bellum, adjuvábunt Románi ex ánimo, prout tempus permíserit; et adjuvántibus non dábitur tríticum, arma, pecúnia, naves, sicut plácuit Románis; et custódient mandáta eórum absque dolo.

Secúndum hæc verba constituérunt Románi pópulo Judæórum.

* * *

Re-read the explanation of **if** sentences on p. 164 then memorize the following:—

O felix Roma, quae tantórum Príncipum
Es purpuráta pretióso sánguine!
Non laude tua, sed ipsórum méritis
Excéllis omnem mundi pulchritúdinem.

LECTIO XXXII (trigésima secúnda)

Christ is Head of the Mystic Body; all power is given to Him, and in Him all things have their being.

We must walk worthily of our high calling.

The Father Himself has transferred us from the realm of darkness into the kingdom of his Son.

In all things He holds the primacy.

Grátias ágimus Deo, et Patri Dómini nostri Jesu Christi, semper pro vobis orántes, et postulántes ut impleámini agnitióne* voluntátis ejus, in omni sapiéntia et intelléctu spiritáli; ut ambulétis digne Deo per ómnia placéntes; in omni ópere bono fructificántes, et crescéntes in sciéntia Dei; in omni virtúte confortáti secúndum poténtiam claritátis ejus, in omni patiéntia et longanimitáte cum gáudio, grátias agéntes Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine, QUI ERIPUIT NOS DE POTESTATE TENEBRARUM, ET TRANSTULIT IN REGNUM FILII DILECTIONIS SUAE, **in quo habémus redemptiónem per sánguinem ejus, remissiónem peccatórum. Qui* est imágo Dei invisíbilis, primogénitus omnis creatúræ; quóniam in ipso cóndita sunt univérsa* in cælis et in terra, visibília et invisibília, sive* throni, sive dominatiónes, sive principátus, sive potestátes; ómnia per ipsum et in ipso creáta sunt: et ipse est ante omnes, et ómnia in ipso constant. Et ipse est Caput córporis Ecclésiæ, qui est princípium, primogénitus, ex mórtuis, ut sit in ómnibus ipse primátum tenens; quia in ipso complácuit omnem plenitúdinem inhabitáre, et per eum reconciliáre ómnia in ipsum, pacíficans per sánguinem crucis ejus sive quæ in terris, sive quæ in cælis sunt.**

* p. 165
* p. 77
* p. 65
* p. 139

Ipsi glória et impérium in
sæcula sæculórum.

LECTIO XXXIII et última (trigésima tértia)

Behold I come !

Ecce vénio velóciter. Beátus qui custódit verba prophétiæ libri hujus.

Only the Redeemed will have the right to the tree of life.

Ecce vénio cito, et merces mea mecum est, réddere unicuíque* secúndum ópera sua. Ego sum *p. 76 **Alpha et Omega, primus et novíssimus, princípium et finis. Beáti qui lavant stolas suas in sánguine Agni, ut sit potéstas eórum in ligno vitæ, et per portas intrent in civitátem. Foris canes et venéfici et impudíci et homicídæ et ídolis serviéntes et omnis qui amat et facit mendácium.**

The Spirit and the Church cry : Come.

Ego Jesus misi ángelum meum testificári vobis hæc in ecclésiis. Ego sum radix et genus David, stella spléndida et matutína. Et Spíritus et Sponsa dicunt: Veni. Et qui audit dicat*: *p. 108 **Veni. Et qui sitit véniat. Et qui vult accípiat aquam vitæ gratis.**

Woe to those who tamper with the doctrines of this Book.

Contéstor enim omni audiénti* verba prophétiæ libri *p. 65 **hujus: Si quis* apposúerit ad hæc, appónet** *p. 144 footnote **Deus super illum plagas scriptas in libro isto; et, si quis diminúerit de verbis libri prophétiæ hujus, áuferet Deus partem ejus de libro vitæ et de civitáte sancta et de his quæ scripta sunt in libro isto.**

Dicit qui testimónium pérhibet istórum: Etiam vénio cito. Amen. Veni Dómine Jesu.

Grátia Dómini nostri Jesu Christi cum ómnibus vobis. Amen.

Veni Dómine, et noli
tardáre.

CONCLUSION

Dear Readers, you have perhaps heard the saying: " To learn another language is to gain another soul." Now if you have conscientiously worked through this book on the lines suggested you are certainly prepared to recognize the truth of that saying. Not only have you acquired a very considerable knowledge of a new language, you have also, in a sense, gained a new soul by penetrating more deeply into the meaning of the Church's public Prayer than you would be likely to do if that Prayer were rendered in our familiar English tongue. This is indeed one of the great advantages of the Latin Liturgy: it forces you to rivet your attention on every word, every syllable even of the sacred text, and the fact of having to study it so closely reveals, little by little, depths of meaning which otherwise would be overlooked. Converts especially can never be sufficiently grateful for the Latin Liturgy (however much they may be bewildered by it at first), for it compels them to study anew those gleanings from it which they may have known from childhood in an English translation without understanding the true meaning; and they—that is the thoughtful ones—are generally the first to acknowledge that, in a country like England, the Latin Liturgy is the great safeguard of Catholic truths. No one therefore should grudge the slight effort necessary to learn this language. In addition to the spiritual profit derived therefrom a new dignity is conferred on the *mind* which the man-in-the-street or the elementary school-child is quick to appreciate and value—a dignity that is truly Catholic. Have we the right to deprive our children of this inestimable privilege? Those of you who are teachers should reflect on this.

These benefits alone would be an immense gain, but that is not all. During the Mass at Westminster Cathedral on the National Day of Prayer the whole of the vast congregation joined in the singing of the Credo, the many divers nationalities present mingling their voices in the one common language of their common Mother Church. Think of the numberless exiled Catholics from the Continent who would have been compelled to remain dumb in their Father's House had that Credo been sung in English, whereas the Latin tongue, transcending the barriers of national speech, united all in one common act of worship. No small gain this.

Yet another advantage of our Latin Liturgy is that it maintains the link with our Catholic past and proclaims to all the world our unbroken descent from the ancient Church of this land which received the Christian Faith direct from the See of Peter, and with the Faith the Liturgy, Language and Chant of the Mother Church.

You realize then, to the full, the value of this new " soul " which you have acquired so easily and in so short a time. No doubt you realize too that you still have much to learn, that you will need to extend your knowledge and enrich your vocabulary by further reading. Now your Missal (and Breviary, if you use it), together with your *Novum Testamentum* will provide all the material you need for some time to come. Until you can read these easily you should not attempt to go further afield. When reading do not think it necessary to construe every sentence; *do this only when you do not immediately and clearly grasp the meaning.* Your ultimate aim should be to read directly without any process of mental translation, exactly as you read English. This may take some years to acquire, but if you persevere it is bound to come. **Festína lente, et forti ánimo esto.**

In the meantime try to persuade others to take up this study. At home, among your friends, in your Parish do all you can to arouse enthusiasm for our Catholic language. In this way you will be exercising a real Apostolate that may have far-reaching results.

Laus Deo semper

GRAMMATICAL SUPPLEMENT

The pages that follow are for reference. In them you will find further information on certain grammatical forms and peculiarities not specially connected with any of the Lectiones studied in this book. You would do well to read them through carefully once before attempting any further reading. The various items should however be *learnt* only as required. For instance on p. 167 you have a reference at *esset,* therefore learn the Imperfect Subjunctive of *Esse*; another reference at *feret,* learn the Future Indicative of *Ferre,* leaving the other tenses till you need them. Always try to memorize the whole sentence in which you meet a new grammatical form, or rediscover one you had forgotten.

Verb Esse = to be
and its compounds

Indicative Mood, see pp. 89 & 90.

SUBJUNCTIVE MOOD

PRESENT

Simple		*Perfect*	
Sim	I may be	**Fúerim**	I may have been
Sis	I should be	**Fúeris**	I should be
Sit	etc.	**Fúerit**	etc.
Simus		**Fuérimus**	
Sitis		**Fuéritis**	
Sint		**Fúerint**	

PAST

Imperfect		*Perfect*	
Essem	I might be	**Fuíssem**	I might have been
Esses	I should be	**Fuísses**	I should have been
Esset	etc.	**Fuísset**	etc.
Essémus		**Fuissémus**	
Essétis		**Fuissétis**	
Essent		**Fuíssent**	

IMPERATIVE		INFINITIVE		PARTICIPLE	
Es **Esto**	= Be thou	*Simple*	**Esse** to be	*Future*	**futúrus, a, um** about to be
Este **Estote**	= Be ye	*Perfect*	**Fuísse** to have been		*no present participle*
Sunto	= let them be	*Future*	**Fore** *or* **Futúrum esse** to be about to be		

N.B.—Do not confuse certain forms of this verb with similar forms of the verb Esse *or* Edere = to eat: *es; est; essem.*

COMPOUNDS

By prefixing the prepositions **ab, ad, de, in, inter, ob, præ, pro, sub, super** to *Sum,* compound verbs with different meanings are formed.

Absum = I am absent; distant
Adsum = I am present; I stand by
Desum = I am lacking (in)
Insum = I am in
Intersum = I am among
Obsum = I am in the way (obstacle)
Præsum = I am at the head
Prosum = I am useful
Subsum = I am under (or among)
Supersum = I survive

All these verbs are conjugated like **Sum** but note that **Prosum** inserts **d** before an **e**:—
Pro(d)es; pro(d)est, etc.

All these verbs govern the Dative case:—
Quid mihi prodest? = What does it profit me?

Note also **Possum; pótui; posse** = to be able, of which the first syllable is **pot** before a vowel and **pos** before **s.**

Possum = I can; **Potest** = he can.

Ferre = to bear; bring

PRESENT

INDICATIVE		SUBJUNCTIVE	
Simple	*Perfect*	*Simple*	*Perfect*
Fero	**Tuli**	**Feram**	**Túlerim**
Fers	**Tulísti**	**Feras**	**Túleris**
Fert	**Tulit**	**Ferat**	**Túlerit**
Férimus	**Túlimus**	**Ferámus**	**Tulérimus**
Fertis	**Tulístis**	**Ferátis**	**Tuléritis**
Ferunt	**Tulérunt**	**Ferant**	**Túlerint**

PAST

Imperfect	*Perfect*	*Imperfect*	*Perfect*
Ferébam	**Túleram**	**Ferrem**	**Tulíssem**
Ferébas	**Túleras**	**Ferres**	**Tulísses**
Ferébat	**Túlerat**	**Ferret**	**Tulísset**
Ferebámus	**Tulerámus**	**Ferrémus**	**Tulissémus**
Ferebátis	**Tulerátis**	**Ferrétis**	**Tulissétis**
Ferébant	**Túlerant**	**Ferrent**	**Tulíssent**

FUTURE

Simple	*Perfect*
Feram	**Túlero**
Feres	**Túleris**
Feret	**Túlerit**
Ferémus	**Tulérimus**
Ferétis	**Tuléritis**
Ferent	**Túlerint**

IMPER.	*Sing.* **Fer;** *pl.* **Ferte**	
INFIN.	*Simple*	**Ferre**
	Perfect	**Tulísse**
	Future	**Latúrus esse**
GER.		**Feréndum**
PART.	*Present*	**Ferens** (Gen. **entis)**
	Future	**Latúrus, a, um**
SUP.		**Latum; Latu**

Ire=to go

PRESENT

INDICATIVE		SUBJUNCTIVE	
Simple	*Perfect*	*Simple*	*Perfect*
Eo	**Ivi (ii)**	**Eam**	**Iverim (ierim)**
Is	**Ivísti (iisti)**	**Eas**	**Iveris** etc.
It	**Ivit (iit)**	**Eat**	**Iverit**
Imus	**Ivimus (iimus)**	**Eámus**	**Ivérimus**
Itis	**Ivis (iitis)**	**Eátis**	**Ivéritis**
Eunt	**Ivérunt (iérunt)**	**Eant**	**Iverint**

PAST

Imperfect	*Perfect*	*Imperfect*	*Perfect*
Ibam	**Iveram (ieram)**	**Irem**	**Ivíssem (iissem)**
Ibas	**Iveras** etc.	**Ires**	**Ivísses** etc.
Ibat	**Iverat**	**Iret**	**Ivísset**
Ibámus	**Iverámus**	**Irémus**	**Ivissémus**
Ibátis	**Iverátis**	**Irétis**	**Ivissétis**
Ibant	**Iverant**	**Irent**	**Ivíssent**

FUTURE

Simple	*Perfect*
Ibo	**Ivero (iero)**
Ibis	**Iveris** etc.
Ibit	**Iverit**
Ibimus	**Ivérimus**
Ibitis	**Ivéritis**
Ibunt	**Iverint**

IMPER.	*Sing.* **I**; *pl.* **Ite**=Go **Eúnto**=let them go
INFIN.	*Simple* **Ire** *Perfect* **Ivísse** *or* **iisse**
GER.	**Eúndum**
PART.	*Present* **Iens** (Gen. **eúntis**) *Future* **Itúrus, a, um**
SUP.	**Itum**

The compounds of **Fero** are:—

Affero, áttuli, allátum, afférre = to bring to
Aufero, ábstuli, ablátum, auférre = to take away
Cónfero, cóntuli, collátum, conférre = to bring together; to collect
Défero, détuli, delátum, deférre = to bring; bring away; bring down
Effero, éxtuli, elátum, efférre = to carry out
Inferro, íntuli, illátum, inférre = to bring into; to infer
Offero, óbtuli, oblátum, offérre = to bring forward; to offer
Pérfero, pértuli, perlátum, perférre = to carry through; to endure
Præfero, prætuli, prælátum, præférre = to carry in front; to display
Réfero, rétuli, relátum, reférre = to bring back; to restore

The Compounds of **Ire** are:—

Ab-eo = I go away
Ad-eo = I approach
Circú-eo / **Circúm-eo** = I go round; surround
Có-eo = I join together; unite; meet
Ex-eo = I go out of; march out
In-eo = I enter; enter upon; begin
Intér-eo = I go among; am lost; perish
Intró-eo = I go in; enter
Ob-eo = I go against; meet;
Pér-eo = I go through; pass away; perish
Prætér-eo = I pass by; omit; neglect
Réd-eo = I go back; return
Súb-eo = I go under; go on; go towards; suggest
Tráns-eo = I cross over

Note this idiomatic use of **obire** = to die. **Obit** = he dies, really means **Obit mortem** = he meets death, the word *mortem* is understood.

Queo = I can, and **Néqueo** = I cannot, are also conjugated like **Eo.**

Fio = to become; to be made; to happen

PRESENT		PAST	
Simple	*Perfect*	*Imperfect*	*Perfect*
Fio **Fis** **Fit**	**Factus sum** **Factus es** **Factus est**	**Fiébam** **Fiébas** **Fiébat**	**Factus eram** **Factus eras** **Factus erat**
Fimus **Fitis** **Fiunt**	**Facti sumus** **Facti estis** **Facti sunt**	**Fiebámus** **Fiebátis** **Fiébant**	**Facti erámus** **Facti erátis** **Facti erant**

FUTURE				
Simple	*Perfect*	IMPER.	**Fi**	
			Fite	
Fiam	**Factus ero**			
Fies	**Factus eris**	INFIN.	*Simple*	**Fíeri**
Fiet	**Factus erit**		*Perfect*	**Factus esse**
			Future	**Factum iri**
Fiémus	**Facti érimus**			
Fiétis	**Facti éritis**	PART.	*Perfect*	**Factus, a, um**
Fient	**Facti erunt**		*Obligation*	**Faciéndus, a, um**

Fíeri serves as the Passive of **Fácere** = to do; to make.

Note the following expressions:—

Fiat = Let it be done
Factum est = It came to pass
Fíeri potest = It is possible

N.B.—**Fio** like **Sum** is completed by a Nominative:—

Panis angélicus fit panis hóminum = Angelic bread becomes the bread of men.

but note that when **Fíeri** is part of an Accusative clause, the noun which completes it is also in the Accusative:—

Dedit eis: potestátem fílios Dei fíeri = He gave them the right to become the sons of God.

DEFECTIVE VERBS

Defective verbs are those that have not the full complement of verbal forms. You will sooner or later meet the following:—

Aio
Inquam = I say

Ais
inquis = thou sayest

ait
inquit = he says

aiunt
ínquiunt = they say

The Imperfect Indicative, **ajébam; inquiébam,** is also found, but other forms are rare.

Note that **Inquam** is generally used after the first word of a quotation:—

Vídeo, inquit . . . . = I see, said he . . . .

Note also **Quæso** = I beseech; **Quæsumus** = we beseech.

PECULIARITIES OF SOME NOUNS

FIRST DECLENSION **ánima** = *soul,* and **fília** = *daughter* have as Dative and Ablative plural respectively **animábus** and **filiábus** to distinguish them from the Dative and Ablative plural of *ánimus* and *fílius.*

SECOND DECLENSION **vir**=*man* has two forms of Genitive plural: **virórum** and **virum.**

THIRD DECLENSION: When the Nominative and Genitive singular of a third declension noun both have *the same number* of syllables the Genitive plural is **ium.**

When the Genitive singular has *one more* syllable than the Nominative the Genitive plural is **um.** (See p. 27).

(a) EQUAL

civis,	civis *m.*	**cívium**	=citizen
cubíle,	cubilis *n.*	**cubílium**	=bed
imber,	imbris *m.*	**ímbrium**	=rain
mare,	maris *n.*	**márium**	=sea
rupes,	rupis *f.*	**rúpium**	=rock

(b) UNEQUAL

corpus,	córporis *n.*	**córporum**	=body
dolor,	dolóris *m.*	**dolórum**	=grief
léctio,	lectiónis *f.*	**lectiónum**	=reading
múlier,	mulíeris *f.*	**mulíerum**	=woman
opus,	óperis *n.*	**óperum**	=work

Exceptions: (a) **pater, mater, frater, panis, canis, senex, vates,** have Genitive plural in **um** instead of *ium.*

Exceptions: (b). Some words which have two consonants before the **is** ending of their Genitive Singular, as well as a few monosyllables, have Genitive plural in **ium** instead of *um*:—
gens, gentis, géntium; infans, infántis, infántium; mens, mentis, méntium; nox, noctis, nóctium; urbs, urbis, úrbium.

Note that **febris**=fever; **secúris**=axe; **sitis**=thirst; **turris**=tower; have Accusative singular in **im** and Ablative singular in **i.** (See also **vis** p. 74).

FOURTH DECLENSION. **Domus** *f.*=*house* has an irregular Ablative singular **domo**; two forms of Accusative plural **domus** and **domos**; two forms also of Genitive plural **domuum** and **domorum. Artus**=*limb;* and **tribus**=*tribe* have as Dative and Ablative plural **ártubus and tríbubus.**

Certain nouns are declined irregularly:
bos=*ox,* has Acc. **bovem**; Gen. **bovis**; Abl. **bove**;
plural: **boves, boum** (contracted form of **bóverum**), **bubus.**

Other nouns alternate between two different genders:—
dies=day; and **hyssópus**=hyssop, are sometimes treated as masculine, sometimes as feminine.

Others again may follow different declensions:—
vas, vasis (3) **vasa, vasórum** (2).

The Holy Name has three forms only:—
Nom. **Jesus.** Acc. **Jesum.** Voc. Gen. Dat. Abl. **Jesu.**

The compound noun **jus-jurándum**=*an oath,* is made up of third declension neuter noun **jus** and a neuter Participle of Obligation **jurándum.** Both parts follow their own declension:—

Gen. **juris-jurándi**; Abl. **jure-jurándo.**

DECLENSION OF DUO AND TRES

	m.	*f.*	*n.*
Nom.	**duo**	**duæ**	**duo**
Acc.	**duos**	**duas**	**duo**
Gen.	**duórum**	**duárum**	**duórum**
Dat. Abl.	**duóbus**	**duábus**	**duóbus**

	m. & f.	*n.*
Nom. Acc.	**tres**	**tria**
Gen.	**trium**	**trium**
Dat. Abl.	**tribus**	**tribus**

OF THE USE OF CASES

THE NOMINATIVE is the case of the Subject of a sentence or clause, i.e. the word or words about which a statement is made. It answers the question Who?

Petrus et Joánnes ascendébant in templum.

Who went up into the temple? Peter and John (Subject)

A noun in apposition* with the Subject is in the Nominative, so also are all adjectives which accompany the Subject:—

Jesus Nazarénus, Rex Judæórum. Isaías, prophéta.

The Nominative is used after verbs which signify *being, becoming, appearing,* etc.

Tu es Dómine, spes mea. Facta est lux.

THE ACCUSATIVE is the case of the direct object, i.e. the word or words directly affected by the action of the verb. It answers the question Whom? or What?

Judæi crucifixérunt Jesum

Whom did the Jews crucify? *Jesus* (direct object)

Mitte falcem tuam acútam et vindémia botros víneæ terræ =Thrust in thy sharp sickle, and gather the grapes of the earth's vineyard.

Thrust in what? *thy sharp sickle* (direct object)

Gather what? *the grapes* (direct object)

---

* A noun in apposition is one which stands by the side of another without any link word in between: *Christ, the-King.* A noun in apposition is always in the same case as the noun with which it is in apposition.

The Accusative is also used:—

1. after certain prepositions, see p. 80.

2. to express duration of time, and to measure space or distance:
Duos dies ibi mansit = He remained there *two days.*

3. Remember also **Calciáti pedes, see** p. 141.

THE GENITIVE is used:—

1. to express relationship between two nouns, a noun and a pronoun, or a noun and an adjective:—

Fílius Dei = the Son *of God;* **scándulum crucis** = the scandal *of the Cross;* **ávidus laudum** = eager *for praise;* **unus mílitum** = one *of the soldiers;* **cujus latus** = *whose* side.

2. after adjectives signifying knowledge and ignorance, remembrance and forgetfulness:—

Memor nostri = mindful *of us.*

Ignárus fídei cathólicæ = ignorant *of the Catholic faith.*

3. The Partitive Genitive is used after such words as **páululum** = a little; **multum** = much; **parum** = too little; **nimis** = too much; **minus** = less; **plus** = more; **satis** = enough; **quantum** = how much? **quid** = what? **áliquid** = something; **nihil** = nothing.

satis cibi = enough food; **nihil boni** = nothing good
quantum témporis? = How much time? (how long?)

4. The Genitive of price or value. After verbs of buying, valuing, etc., the Genitive of **magnum** = great; **parvum** = little; **tantum** = so much; **quantum** = how much? is used to express the price or value at which a thing is estimated:—

Hunc librum magni æstimo = I value this book *highly.*

Dic mihi si tanti agrum vendístis = Tell me whether you have sold the field *for so much.*

5. The Genitive used with **est** is translated by some such phrase as: It is the duty of, work of, nature of, lot of, characteristic of, etc.

Médici est infírmos sanáre = It is the business *of a physician* to heal the sick.

6. Remember also that certain verbs govern the Genitive; see p. 154.

THE DATIVE is used:—

1. for the name of the person (or thing) *to* or *for* or *against* whom anything is done:—

Dixit Jesus discípulis suis = Jesus said *to his disciples.*

Tibi soli peccávi = *Against Thee alone* have I sinned.

Homo non sibi soli vivit = Man does not live for *himself alone.*

2. with the verb **Esse** to signify possession:—
Est mihi liber = A book is *to me.* (I have a book). Notice that *liber* is the subject of *est* therefore Nominative.

3. for the name of the Agent with a Participle of obligation:— **Nobis coléndа est virtus** = Virtue ought to practised *by us.* (We ought to practise virtue).

4. after all compounds of **Esse**:— **Da ei, quæsumus, verbo et exémplo, quibus præ-est profícere** = Grant him, we beg, to profit both by word and example, *those* over whom he is placed.

5. The Predicative Dative **Eritis ódio ómnibus** has been explained on p. 81.

6. after certain verbs, see p. 153.

THE ABLATIVE. The original meaning of the Ablative case (away from) may be seen in the sentence **Roma ábiit** = He went *away-from-Rome.* But the Ablative has many uses; *by, with, from* are useful words to remember when translating it. The following are the most common uses:—

1. for the noun denoting the *means* by which anything is done. When this is a person (the Agent) the Ablative is preceded by the preposition **a** or **ab**; when a thing (the Instrument) the Ablative is used alone:—

Missus est Angelus a Dómino = An Angel was sent *by the Lord.*
Occídit Jacóbum gládio = He killed James *with a sword.*
Mea culpa = *by my fault.*

2. after certain prepositions, see p. 81.

3. after certain adjectives: **dignus, conténtus, fretus.**
dignus est honóre = he is worthy *of honour.*
conténtus sua sorte = content *with his lot.*
divíno auxílio fretus = relying *on the divine aid.*

4. to express definite time *at* which or *within* which anything happens:—
quinta vigília noctis = *in the fifth watch* of the night.
hiéme = *in winter*; **æstáte** = *in summer.*

5. to express a definite price:— **Nonne duo pásseres asse véneunt?** = Are not two sparrows sold *for a farthing?*

6. in descriptions:—
Beáti mundo corde = Blessed-they *of a clean heart.*
Múlier virtúte magna = A woman *of great virtue.*

7. See also the **Ablative Absolute** p. 65.

8. and verbs governing the Ablative, p. 141.

Make a special note of the following:— **Athénis** = at Athens; **Corínthi** = at Corinth; **Ephesi** = at Ephesus; **Jerosólymis** = at Jerusalem; **Romæ** = at Rome; **domi** = at home; **humi** = on the ground; **rure** = in the country; **foris** = out of doors.

WORDS IN PAIRS

talis ....**qualis** =of such kind....................as
tantus ....**quantus** =so great...........................as
tanto ....**quanto** =by so much (the more)......as
tot ....**quot** =as many..........................as
tótiens ....**quótiens** =as often...........................as

Tanto mélior Angelis efféctus, quanto differéntius præ illis nomen hæreditávit.=Being made *so much* better than the Angels, *as* He has inherited a more excellent name than they.

Quorum conféssio, quanto in passióne fórtior, tanto est clárior in honóre=Whose confession is *so much the more* glorious in honour, *as* their suffering was the more intense.

Cum

Note all these different meanings of **cum**. It may be:—

1. a preposition
2. a conjunction

1. **Cum** preposition=*with*, is always followed by a noun in the Ablative case:—

Cum Sanctis tuis=with thy Saints.

When there is an adjective **cum** is often placed between it and the noun:—

multis cum précibus=with many prayers.

Remember that this preposition, when used with a personal pronoun is joined on to make one word:—

mecum; tecum; secum; nobíscum; vobíscum.

It may be joined in the same way to the relative pronoun:—
quocum; quacum=with whom or which.

2. **Cum** conjunction (sometimes spelt **quum**) may mean either:—
(a) when or while
(b) because, for, since
(c) although

(a) is followed by:—
A verb in the Indicative Mood;
A Subjunctive Imperfect, or Past Perfect.

The Indicative simply denotes the time of the action of the main verb. The Subjunctive, in addition to the time factor, indicates that the action of the main verb is in some way dependent on the action of the verb of the **cum** clause:—

Cum ergo vénerit, ille nobis annuntiábit ómnia. (Indic.) =*When* therefore He shall come, He will tell us all things. (simple idea of time).

Cum invocárem exaudívit me Deus. (Subj. Imperf.) =*When* I called God heard me. (both *when* and *because* I called).

Cum ergo resurrexísset a mórtuis, recordáti sunt discípuli ejus quia hoc dicébat. (Subj. P. Perf.) = *When* therefore He had risen from the dead, his disciples remembered that He had said this. (It was the *fact* of the Resurrection that recalled it to their memory).

(b) is generally followed by a Subjunctive:—

Cum id cúpias, proficíscar = *Since* you wish it, I will depart.

(c) is always followed by a Subjunctive:—

Unum scio, quia cæcus cum essem, modo vídeo = One thing I know, that *although* I was blind, now I see.

Ne

The different meanings of **ne** should also be carefully noted. It may be:—

1. an enclitic particle, sign of a question. See p. 133.

Putásne vivent ossa ista?

2. an adverb of negation = not. This is often used with the Subjunctive, Present Simple or Perfect, for a negative Imperative:—

Ne nos indúcas in tentatiónem = *Do not lead* us into temptation.

Ne memíneris iniquitátum nostrárum = *Do not remember* our iniquities.

Ne cunctaréntur = *Let them not delay.*

3. Imperative singular of the verb **Neo, nevi** = to spin

Ne, Mater = *Spin,* Mother.

4. a subordinating conjugation = in order that. . . . .not; lest.

Fáciem tuam lava, ne videáris homínibus jejúnans = Wash your face, in order *that you may not appear* fasting to men. (lest you should appear).

Notice the use of **ne** after verbs of fearing:—

Tímeo ne véniat = I fear *lest* he come (that he will come)

Tímeo ne non véniat = I fear *lest* he should not come (that he will not come).

N.B.—Ne non after **tímeo** is sometimes replaced by *ut*:—

Tímeo ut véniat = I fear *that* he will *not* come.

SOME USEFUL EXPRESSIONS

Actum est de. . . .	It is all over with . . . .
Dum . . . ne (+ Subj.)	provided that . . . . not
Eo magis. . . . . quo	all the more . . . . that
Eo minus . . . . . quo	all the less . . . . that
Ex quo	since
Ex voluntáte	according to one's wish
Fácere non possum quin	I cannot help (doing so and so)
In dies	from day to day
Mélior est quam ut **Mélior est qui**	He is too good to . . . .
Meum est	It is my duty
Modo (+ Subj.)	If only

Modo . . . . . modo	Now (this) . . . . now (that)
Nemo non	Everybody
Non nemo	Some
Nemo fere est quin (+ Subj.)	There is hardly anyone who does not . . . .
Ne quis	In order that no one (lest anyone)
Ne unquam	In order that never (lest ever)
Néscio an (+ Subj.)	I do not know whether . . . .
Non est quod	There is no occasion to . . . .
Non nihil	Something
Non solum . . . . sed étiam	Not only (*this*) . . but also (*that*)
Opus est	There is need of
Possim, si velim	I could if I would
Quam celérrime	As swiftly as possible
Quam máxima voce	In the loudest voice possible
Queis (rarely used)	Quibus
Quo celérius venírem	in-order-that I-might-come more-quickly
Quod si	If it should happen
Quo fiat sapiéntior	In-order-that he-may-become wiser
Si quis = si áliquis	If any one
Sunt qui (+ Subj.)	There-are-some-people who . . . .
Tam magni fit ut	He is too greatly esteemed to . . .
Utinam (+ Subj.)	Oh that! . . . Would that! . . .
Véniat, ne véniat	Whether he come or not
Visum est mihi	It seemed to me

FOR FURTHER STUDY

The Church Latin Simplified: *Proper of the Mass Series*—Weekly pamphlets on the Sunday Propers by V.G.L. Price 3d. each.

Obtainable from—

The Society of St. Gregory, England.

Novum Testamentum Latine—B.O.W. and O.U.P.

Dictionary of the Vulgate New Testament—by J. M. Harden. S.P.C.K., 2/6.

VOCABULARY

A

ábeo, ivi *or* ii, itum, ire, 4. to go away

abdúco, duxi, ductum, dúcere 3. to lead away

abjício, jeci, jectum, ere 3. to cast away; cast out

abscído, di, scissum, ere 3. to cut off

abscóndo, di, ditus, ere 3. to hide

absque prep. *w. abl.* without

abýssus, i *f.* abyss; pit

ac *conj.* and

accédo, cessi, cessum, ere 3. to draw near

acceptúrus, a um *fut. part.* of accípio

accidit it happens

accípio, cepi, ceptum, ere 3. to take; receive

accúbitus, us *m.* seat; place at table

accúmbo, cubui, cubitum, ere 3. to recline; sit down

acquiésco, evi, etum, ere 3. to agree

acquíro, quisivi, quisitum, ere 3. to acquire

acúmen, inis *n.* sharpness; penetration

acútus, a, um *adj.* sharp

addúco ere 3. to lead to; bring to

adhuc *adv.* still; yet; as yet, hitherto

adímpleo, evi, etum, ere 2. to fill; fulfil

adjutórium, ii *n.* aid; succour

ádjuvo, juvi, jutum, are 1. to help

admirábilis, e *adj.* marvellous

admonítio, onis *f.* warning

adóro, avi, atum, are 1. to adore

adsum, fui, esse to be present; stand by

advénio, veni, ventum, ire 4. to come; arrive; come upon

adversárius, ii, *m.* adversary

advérsus, a, um *adj.* contrary to

ædífico, avi, atum, are 1; to build; edify

aes, aeris, *n.* bronze

ætérnus, a, um *adj.* eternal

afféctus, a, um *p. part.* affected by; disposed towards

afféctus, us, *m.* affection

áffero, áttuli, allátum ferre to bring to; bring forth

affício, feci, fectum, ere 3. to affect; overwhelm

ager, agri *m.* field

agénda things to be done

agnítio, onis *f.* knowledge

agnósco, novi, nitum, noscere 3. to to know; recognize; acknowledge

agnus, i *m.* lamb

ago, egi, actum, ere 3. to do; make; cause; **grátias ágere** to give thanks

ait *defect. v.* he *or* she says

alabáster, tri, *m.* alabaster box *or* phial

albus, a, um *adj.* white

aliénus, a, um *adj.* belonging to another; strange; foreign

allído, lisi, lisum, ere 3. to dash down; break

aliquándo *adv.* at some time; once; formerly

áliquis, -quid *pron.* some one; something; any one; anything

álius, a, um (Gen. **alius**) *pron. adj.* other; **alii . . . alii** some . . . others

álligo, are, 1. to bind; bind up

Alpha *indecl.* the first letter of the Greek alphabet; hence the first of a series

alter, -tera, -terum *pron. adj.* another; the other

altília *n. pl.* fatlings

altíssimus, a, um adj. highest

ambo, -bæ, -bo *adj. pl.* both

ámbulo, are 1. to walk

amicítia, æ *f.* friendship

amícus, i *m.* friend

amítto, misi, missum 3. to lose

amo, are 1. to love

amor, oris *m.* love

ámplius *adv. comp.* more; any more

ancílla, æ *f.* maid; handmaid

ángelus, i *m.* messenger; Angel

ánima, æ *f.* soul

ánimal, alis *n.* living creature; animal

ánimus, i *m.* the rational soul; spirit; courage

ante *adv.* or *prep.* before; in front of

apério, perui, pertum, ire 4. to open

apértio, onis *f.* opening

apóstolus, i *m.* an apostle

appáreo, ui, itum, ere 2. to appear

appéllo, are 1. to call; appeal

appóno, posui, positum, ere 3. to place; apply; add

apprehéndo, di, sum, ere 3. to take hold of; seize; comprehend; **Apprehéndet méssium tritúra vindémiam** The threshing of the harvest will stretch out until vintage time.

appropínquo, are 1. (*w. Dat.*) to draw near

aqua, æ *f.* water

arbor, oris *f.* tree

ardor, oris *m.* burning heat; flame; ardour

aréna, æ *f.* sand

arésco, ere 3. to wither; fade away

áridus, a, um *adj.* dry; parched

áries, ietis *m.* ram

arma, orum *n. pl.* arms

armatúra, æ *f.* armour

arrípio, ripui, reptum 3. to seize

as, assis *m.* a copper coin, varying in value; a farthing

ascéndo, di, sum 3. to ascend

ásinus, i *m.* donkey

asper, era, erum *adj.* rough; bitter

aspis, idis *f.* asp; viper

assídue *adv.* continually; constantly

assúmo, mpsi, mptum 3. to take; receive

at *conj.* but

atque *conj.* and

atténdo, di, tum 3. to give heed; beware

atténte *adv.* diligently; attentively

áttuli see **áffero**

áudeo, ausus sum, *v. semi-dep.* 2. to dare; be bold

áufero, abstuli, ablatus, ferre to take away

auris, is *f.* ear

auscúlto, are 1. to listen; hear with attention

auxílium, ii *n.* help; aid

avérto, erti, ersum 3. to turn away; lead astray

B

basílicus, i *m.* cobra

bellum, i *n.* war

bene *adv.* well

Bene sit *w. Dat.* Good luck to

benedíco, dixi, ctum 3. to bless

béstia, æ *f.* beast; wild beast

bibo, bi, bitum 3. to drink

bimátus, us *m.* age of two years

bis *numeral adv.* twice

bónitas, atis *f.* goodness; kindness

bonus, a, um *adj.* good; kind; excellent

bona, orum *n. pl.* goods; possessions

bos, bovis *m.* ox; bull

botrus, i *f.* grape; cluster

bráchium, ii *n.* arm

C

cado, cécidi casum 3. to fall
cæcus, a, um *adj.* blind
cálceo, avi, atum 1. to put on shoes; to shoe
calix, icis *m.* cup; chalice
campus, i *m.* field; plain
canis, is *m.* dog
canto, are 1. to sing; chant; crow
caper, pri *m.* goat
capíllus, i *m.* hair
caput, itis *n.* head
caríssimus, a, um *adj.* dearest
carnális, e *adj.* carnal
caro, carnis *f.* flesh
caténa, æ *f.* chain
cáthedra, æ *f.* seat
causa, æ *f.* cause; reason; occasion; case; (Abl. **causa** *w. Gen.* for the sake of)
cave beware!
cécidi *see* **cado**
cælum (cœlum) i *n.* sky; heaven
célebro are 1. to go in great numbers to a celebration; *hence* to celebrate
celsitúdo, dinis *f.* highness; height
centum *indecl.* a hundred
céntuplus, a, um *adj.* a hundredfold
cerno, crevi, cretum 3. to perceive; see
certe, *adv.* assuredly
certus, a, um *adj.* certain; sure
cesso, are 1. to cease
céterum *conj.* for the rest; in other respects; otherwise; further
chaos *abl.* chao *n.* boundless empty space; chaos
circum *adv.* and *prep.* around; round about
circúmdo, dedi, datum 1. to surround
cito *adv.* quickly; soon
cívitas, atis *f.* city
clamo, are 1. to call; cry out
clamor, oris *m.* cry; clamour
cláritas, atis *f.* brightness; honour; glory
claudo, clausi, sum 3. to shut
claudus, a, um *adj.* lame
co-ágito, are 1. to shake together
cógito, are 1. to think; ponder
cognátus, i *m.* kinsman
cognósco, novi, nitum 3. to know
cólligo, legi; lectum 3. to gather together
colluctátio, onis *f.* a struggle; wrestling
colo, ui, cultum 3. to cultivate
collum, i *n.* neck
columba, æ *f.* dove
cómedo, edi, esum 3. to eat; devour
comméndo, are 1. to commend; entrust
cómminor, atus, *v. dep.* 1. to rebuke; threaten
cómmoror, atus *v. dep.* 1. to abide
commótio, onis *f.* motion; agitation
commótus, a, um moved
compar, aris *adj.* like; equal
complaceo, cui, 2. to be very pleased; be pleasing to
compléctor, plexus *v. dep.* 3. to embrace; lay hold of; value
compóno, posui, positum 3. to place together; arrange
comprehéndo, di, sum 3. to take hold of; attain; understand
concédo, cessi, cessum 3. to grant;
concéptus, a, um conceived
concído, cidi, cisum 3. to cut; destroy
concúlco, are 1. to tread; trample underfoot
concupísco, ivi, *or* ii, itum 3. to desire greatly; covet
concúrro, curri, cursum 3. to run together; flock together in crowds
condémno, are 1. to condemn
condo, didi, ditum 3. to make; create; found
confértus, a um, pressed close together
conféstim *adv.* immediately

confíteor, fessus *v. dep.* to confess; acknowledge; give thanks
confórto, are 1. to make strong
cóngrego, are 1. to gather together
conscríbo, scripsi, scriptum 3. to draw up in writing
conséntio, sensi, sensum 4. to agree
cónsequor, secutus *v. dep.* to follow
consérvo, are 1. to keep; preserve
consérvus, i *m.* fellow servant
consídero, are 1. to look at closely; examine
consílium, ii *n.* advice; plan
consólor, atus *v. dep.* 1. to comfort; console
conspéctus, us *m.* sight; presence
cónspuo, (*no perf.*) utum 3. to spit upon
constítuo, ui, utum 3. to set; appoint
consto, stiti, statum 3. to consist; stand firm
consúmo, sumpsi, sumptum 3. to consume; devour
consúrgo, surrexi, rectum 3. to rise again; arise
contágium, ii *n.* contact; infection; contagion
contémno, tempsi, temptum 3. to despise
conténtio, onis *f.* contest; strife
contéstor, atus *v. dep.* 1. to call to witness; bear witness
contíngo, tigi, tactum 3. to happen; befall
contínuo, *adv.* forthwith
contradíco, xi, ctum 3. to speak against; contradict
contumélia, æ *f.* insult; abuse
contúrbo, are 1. to throw into confusion; disturb; confound
convénio, veni, ventum 4. to assemble
convérto, verti, vertum 3. to return; convert
cor, cordis *n.* heart
cornu, us *n.* horn
corpus, córporis *n.* body
corréctio, onis *f.* correction; amendment
córrigo, rexi, rectum 3. to set right; correct
córruo, ui 3. to fall down
creatúra, æ *f.* creature
credo, didi, ditum 3. to entrust; commit; believe
cresco, crevi 3. to grow; increase
crimen, inis *n.* accusation; crime
crucifígo, fixi, fixum 3. to crucify
cubíle is *n.* bed
culpa, æ *f.* fault
cuncti, æ, a all
cunctor, atus *v. dep.* 1. to delay; loiter
cúpio, ivi *or* ii, itum 3. to long for; desire
cura, æ *f.* care; healing
cúria, æ *f.* Senate-house
curo, are 1. to heal; cure; care for; take heed
custódia, æ *f.* watch; guard
custódio, ivi *or* ii, itum 4. to keep; guard; observe
custos, odis *m.* guard; watchman
cutis, is *f.* skin

D

dæmónium, ii *n.* evil spirit; demon
damnátio, onis *f.* judgement; condemnation
débeo, ui, itum 2. to owe; ought
débitor, oris *m.* debtor
decem ten
decípio, cepi, ceptum 3. to deceive
declíno, are 1. to turn aside
dedúco, xi, ductum 3. to bring or lead down; lead away
defício, feci, fectum 3. to fail; be wanting; faint
defúngor, functus *v. dep.* to die
deínde *adv.* then; thereafter; afterwards
Déitas, atis *f.* deity
denárius, ii *m.* penny

dens, dentis *m.* tooth
deórsum *adv.* downward; down; below
descéndo, di, scensum 3. to go down; descend
desértum, i *n.* desert
desidérium, ii *n.* desire; longing
désuper *adv.* from above; above
Deus, i *m.* God; **dii** *pl.* false gods
dévoro are 1. to devour; swallow up
devóte *adv.* faithfully; devoutly
dexter, era, erum *adj.* right; on the right hand side
diábolus, i *m.* devil
diabólicus, a, um *adj.* diabolical
dico, dixi, dictum 3. to say
dies, ei *m.* and *f.* day
digne *adv.* becomingly; fittingly
dignor, atus *v. dep.* to deem worthy or deserving; deign
dignus, a, um *adj.* worthy
diléctio, onis *f.* love
diligénter *adv.* attentively; carefully
díligo, lexi, lectum 3. to distinguish one by selecting him from others; *hence* to love with the love of esteem
diminuo, ui, 3. to take away from
dimítto, misi, missum 3. to send away; forgive
discédo, cessi, cessum 3. to depart
discérpo, psi, ptum 3. to tear in pieces; to rend
discéssio, onis *f.* departure
disciplína, æ *f.* discipline
discípulus, i *m.* disciple
discúmbo, cubui, cubitum 3. to sit at table
discússio, onis *f.* examination; discussion
discútio, cussi, cussum 3. to investigate; discuss
díssero, serui, sertum 3. to discourse
dívido, visi, visum 3. to divide
divítiæ, arum, *f. pl.* riches
dóceo, cui, doctum 2. to teach
dóleo, ui, itum 2. to grieve
dolor, oris *m.* sorrow; pain
dolus, i *m.* guile; deceit
dominátio, onis *f.* dominion; power
domínica (dies) the Lord's day; Sunday
dóminus, i *m.* lord
domus, us *f.* house
donec *conj.* as long as; while; until
dono, are 1. to give as a present; grant
dórmio, ivi *or* ii, itum 4. to sleep
dormíto, are 1. to slumber
draco, onis *m.* dragon
dúbito, are 1. to hesitate; doubt
duco, xi, ductum 3. to lead
dum *conj.* while
duo, æ, o *num.* two
duódecim *indecl.* twelve
dux, ducis *m.* leader; guide

E

ecce *adj. demonstr.* See! Behold! Lo!
ecclésia, æ *f.* assembly; church
edúco, xi, ductum 3. to lead forth; draw out
éffluo, xi 3. to flow out; flow away
ejício, jeci, jectum 3. to cast out; drive out
egéstas, utis *f.* extreme poverty; necessity; want
egi see **ago**
egrédior, gressus *v. dep.* to go or come out
élevo, are 1. to raise; lift up; take up.
éligo, legi, lectum 3. to pick out; choose; select
elído, lisi, lisum 3. to dash down
emo, emi, emptum 3. to buy
episcopus, i *m.* overseer; bishop
epístola, æ *f.* letter

ergo *adv.* in consequence of; therefore
erípio, pui, reptum 3. to snatch away; rescue
erúcto, are 1. to bring forth; declare
erúdio, ivi *or* ii itum 4. to teach; instruct
esca, æ *f.* food
esúrio, ire 4. to be hungry
evangélium, ii *n.* Gospel
evérto, ti 3. to overthrow
exálto, are 1. to lift up; exalt
exarésco, rui, 3. to dry up; wither
exáudio, ivi *or* ii, itum 4. to hearken to; grant
excélsus, a, um *adj.* elevated; lofty; high
exclámo, are 1. to call out; cry out
éxeo, ivi *or* ii, 4. to go out; depart
exémplar, aris *n.* pattern
exércitus, us *m.* army
exórior, ortus *v. dep.* to spring up; rise
expécto, are 1. to expect; wait for
expláno, are 1. to explain
expóno, posui, positum 3. to expound
exposítio, onis *f.* a setting forth; expounding; exposition
expéllo, pulsi, pulsum 3. to drive out
exquíro, quisi, situm 3. to enquire
exstínguo, xi 3. to extinguish
exsul, ulis, exile
exsúlto, are 1. to leap for joy
exsúrgo, surrexi, rectum 3. to arise
exténdo, tendi, tentum 3. to stretch forth
extérior, oris exterior; outer
extérmino, are 1. to destroy
extérreo, ui, itum 2. to terrify
extráho, traxi, tractum 3. to draw out
extrémus, a, um *adj.* outermost; utmost; extreme **in extrémis** at the point of death; dying

F

faber, bri *m.* a worker in hard materials; smith
fácies, ei *f.* face; appearance
fácio, feci, factum 3. to do; make
falsus, a, um *adj.* false; lying
falx, falcis *f.* sickle
fames, is *f.* hunger; famine
farína, æ *f.* flour; meal
fátue *adv.* foolishly
fátuus, a, um *adj.* foolish
febris, is *f.* fever
felix, icis *adj.* happy; fortunate
fere *adv.* nearly; almost
ferménto, are 1. to cause to rise; ferment
ferméntum, i *n.* leaven
fero, tuli, latum, ferre to bear; carry;
festíno, are 1. to make haste
festúca, æ *f.* a stalk; straw; mote
ficus, i *and* us *f.* fig-tree; fig
fidélis, e *adj.* faithful; believing
fides, ei *f.* faith; faithfulness
fidúcia, æ *f.* trust; confidence
figúra, æ *f.* a form; figure; figure of speech
figuráte *adv.* figuratively
fília, æ *f.* daughter
fílius, i *m.* son
finis, is *m.* end; *in pl.* territories; borders
firmaméntum, i *n.* a prop; firmament
flagéllo, are 1. to scourge; beat
flagéllum, i *n.* whip; scourge
fletus, us *m.* weeping
fœnerátor, oris *m.* lender; creditor
foras *adv.* outside (*with movement*)

foris *adv.* outside; out-of-doors (*without movement*)
fórsitan *adv.* perhaps; perchance
forte *adv.* by chance; perhaps
fortitúdo, inis *f.* strength; power
fragílitas, atis *f.* weakness; brittleness
frater, tris *m.* brother
frequénter *adv.* often; frequently
fructífico, are 1. to bear fruit
frūstra *adv.* in vain
fúgio, fugi, fugitum 3. to flee; to take flight
fungor, functus, fungi *v. dep.* to perform; discharge a duty
futúrus, a, um *Part. from* **sum** about to be; future

G

gálea, æ *f.* helmet
Galátia, æ *f.* Galatia
Galilæa, æ *f.* Galilee
Galilæus, a, um *adj.* Galilean
gallus, i *m.* cock
gáudium, ii *n.* joy
generátio, onis *f.* birth; generation
gens, gentis *f.* race; nation; Gentile
genu, us *n.* knee
genus, eris *n.* species; kind; race
germen, inis *n.* sprig; shoot
gigno, génui, génitum 3. to bring forth
gládius, ii *m.* sword
glória, æ *f.* glory
glorífico, are 1. to glorify
grandis, e *adj.* great; large
granum, i *n.* grain
grátia, æ *f.* grace; favour; *in pl.* thanks
gratis *adv.* for nothing; free
gravátus, a, um *Part. from* **gravo** burdened; weighed down
gressus, us *m.* step; course; way
grex, gregis *m.* flock
gyrus, i *m.* circle; circuit

H

hábeo, ui, itum 2. to have; hold
hábito, are 1. to dwell; inhabit
hébdomas, adis, *f.* also **hebdómada**, æ *f.* a week
hæreo, haesi, haesum 2. to cling to; cleave
heréditas, atis *f.* inheritance
Hispánia, æ *f.* Spain
hodiérnus, a, um *adj.* daily
holocáustum, i *n.* a whole burnt-offering
homicída, æ murderer
homo, inis *m.* man; mankind
honor, oris *m.* honour
honorátus, a, um *adj.* honourable
hora, æ *f.* hour
hostis, is *m.* enemy
huc *adv.* to this place; hither
humánus, a, um *adj.* human
humílitas, atis *f.* lowliness; humility
humor, oris *m.* moisture
humus, i *f.* the ground; soil
hydrópicus, a, um *adj.* dropsical

I

ibi *adv.* in that place; there
idem, eadem, idem *pron.* the same
idólum, i *n.* idol
ígitur *conj.* then; therefore
ignárus, a, um *adj.* ignorant of
ígneus, a, um *adj.* fiery
ignis, is *m.* fire
illábor, lapsus *v. dep.* 3. to fall; slip
illigo, avi, atum 1. to bind on; to fasten; entangle
illuc *adv.* in that place; thither
illúdo, lusi, lusum 3. to make game of; mock

illúmino, are 1. to enlighten

imágo, inis *f.* image

ímmolo, are 1. to sacrifice; immolate

immúndus, a, um *adj.* unclean; impure

impédio, ivi *or* ii, itum 4. to hinder; prevent

impénse *adv.* greatly; earnestly

imperítia, æ *f.* inexperience; ignorance

impérium, ii *n.* power; rule; reign

ímpius, a, um *adj.* without reverence or respect for God, one's parents or one's country; undutiful; impious

ímpleo, plevi, pletum 2. to fill; fulfil

impóno, posui, positum 3. to place upon

impudícus, a, um *adj.* shameless; unchaste

inánis, e *adj.* empty; void

incalésco, calui, 3. to glow, to burn with indignation

incássum *adv.* in vain; uselessly

incédo, cessi, cessum 3. to go; walk; enter in

íncido, cidi, casum 3. to fall

incípio, cepi, ceptum 3. to begin

incredúlitas, atis *f.* unbelief

incrédulus, a, um *adj.* unbelieving;

íncrepo, are 1. to chide; rebuke

incúrsus, us *m.* attack; onslaught

indígeo, ui 2. to need; be in want of

indignátus, a, um indignant

indúco, xi, ctum 3. to bring or lead into

índuo, ui, utum 3. to put on; to clothe

infans, antis incapable of speech, babe; child

infélix, icis *adj.* unhappy; wretched

infírmo, are 1. (*in passive*) to be weak; be sick

infírmus, a, um *adj.* weak; infirm; sick

infúndo, fudi, fusum 3. to pour into

ingénium, ii *n.* natural disposition; genius

ingrédior, gressus *v. dep.* 3. to enter

inhábito, are 1. to dwell in

iníquitas, atis *f.* injustice; iniquity

injício, jeci, jectum 3. to throw; cast; put into

innotésco, ui 3. to become known

ínnuo, ui, utum 3. to give a sign by nodding; beckon

insídiæ, arum *f. pl.* plot; snare

instántia, æ *f.* urgency; constancy

insto, stiti to draw nigh; threaten

insufflo, are 1. to breathe upon

ínsula, æ *f.* island

intelléctus, us *m.* understanding

intélligo, exi, ectum 3. to understand

inténdo, di tum *and* sum to turn towards; give heed to

interfício, feci, fectum 3. to kill

intérnus, a, um *adj.* inward; internal

intérrogo, are 1. to question

intrínsecus *adv.* inwardly

intro, are 1. to enter

intró-eo, ivi *or* ii, itum 4. to go into

intro-mítto, misi, missum 3. to send into

intúeor, itus *v. dep.* 2. to look at; look upon

invénio, veni, ventum 4. to find

ínvicem *adv.* one another; mutually

invídia, æ *f.* envy

invisíbilis, e *adj.* invisible

invíto, are 1. to invite

ita *adv.* so; thus; in such wise

ítaque *conj.* and so; therefore; for that reason

íterum *adv.* again; a second time

J

jam *adv.* already
jánua, æ *f.* door; entrance
jejúnium, ii *n.* fasting; a fast
jejúno, are 1. to fast
júbeo, jussi, jussum 2. to order; command
Judæus, i Jew
judícium, ii *n.* judgement; trial
júdico, are 1. to judge; decide
júgiter *adv.* continually
juméntum, ii beast of burden
junctúra, æ *f.* joint
junctus, a, um joined; united
juro, are 1. to swear
justífico, are 1. to justify
justus, a, um *adj.* just; right
júvenis, e *adj.* young; ***(as noun)*** young man
juvéntus, tutis *f.* time of youth

K

Kaléndæ, arum *f. pl.* the first day of the Roman month, the Kalends
Kaléndis Júnii on the first of June. Days are reckoned *back* from the Kalends to the next divisional day of the month, Kalends itself being counted as the first of the backward series; thus **tértio Kaléndas Júnii** on the third [towards] the June Kalends, i.e. the last day but one of May.

L

labor, oris *m.* work; labour; toil
lácryma, æ *f.* tear
lactens, entis, a suckling
lætítia, æ *f.* gladness
lampas, adis *f.* lamp; torch
lapis, idis *m.* stone
láqueus, i *m.* noose; snare
láteo, ui 2. to be hidden; concealed
latro, onis *m.* thief; robber
latus, eris *n.* side
latus, a, um *adj.* wide; broad
laus, laudis *f.* praise
lavo, lavi, lotum 1. to wash
legátio, onis *f.* embassy
legis-perítus, i *m.* one learned in the law; lawyer
lego, legi, lectum 3. to gather; collect; select; read
lente *adv.* slowly
leo, onis *m.* lion
Lévita, æ *m.* a Levite
levo, are 1. to lift up; elevate
lex, legis *f.* law
libénter *adv.* gladly
líberi, orum *m. pl.* children
líbero, are 1. to set free; deliver
licet it is permitted; although; even if
lignum, i *n.* wood; tree
ligo, are 1. to bind
littus, oris *n.* shore
locus, i *m.* (*pl.* **loca**) place; position
longanímitas, atis *f.* long-suffering
longe *adv.* far; far off; **a longe** from afar
longitúdo, inis *f.* length
loquor, locútus *v. dep.* 3. to speak
lórica, æ *f.* breast-plate
lúceo, xi 2. to shine; be light
lúcidus, a, um *adj.* full of light; bright; shining
lumbi, orum *m. pl.* loins
lumen, inis *n.* light
lupus, i *m.* wolf
lux, lucis *f.* light

M

mácula, æ *f.* stain; spot
magíster, tri *m.* master
magnífico, are 1. to magnify; make great
magus, i *m.* a learned man; magician
malus, a, um *adj.* bad; evil
mandátum, i *n.* commandment

mando, are 1. to command
mandúco, are 1. to eat
mane *indecl.* the morning; early in the morning
máneo, mansi 2. to remain; abide
manus, us *f.* hand
mare, is *n.* sea
martyr, yris, witness; martyr
mater, tris *f.* mother
matutínus, a um *adj.* relating to the morning; morning
máxime *adv.* most of all; especially
médicus, i *m.* physician
médium, ii *n.* middle
mélior, us better
mémini, isse to remember
meménto *Imperat. of* **memini**
memor, oris *adj.* mindful
memória, æ *f.* memory; remembrance
memoriále, is *n.* memorial
mendácium, ii *n.* lie; lying
mendíco, are 1. to beg
mens, mentis *f.* mind; understanding
mensa, æ *f.* table
mensúra, æ *f.* measure
merces, cedis *f.* hire; wages; reward
meridiánus, a, um *adj.* of, or belonging to mid-day
méritum, i *n.* that which one deserves; merit
messis, is *f.* harvest
miles, litis *m.* soldier
mille *num. adj.* a thousand
mínimus, a, um *adj.* least
minister, tri *m.* attendant; servant
minístro, are 1. to serve; minister
minus *adj. comp.* less
mirábilis, e *adj.* strange; wonderful
mirabíliter *adv.* wondrously
miserátio, onis *f.* pity
miséreor, misertus *v. dep.* 2. to have compassion on
misericórdia, æ *f.* mercy
miséricora, cordis *adj.* merciful
miror, atus *v. dep.* 1. to wonder at; marvel
mitto, misi, missum 3. to send; cast; thrust; put
modo *adv.* now; just now; presently
modus, i *m.* measure; manner; method; **nullo modo** in no wise; by no means
moléste *adv.* with difficulty; **moleste fero** it annoys me
móneo, ui, itum 2. to warn; admonish
mons, montis *m.* mountain
monstro, are 1. to show; point out
mora, æ *f.* delay
mórior, mortuus *v. dep.* 3. to die
motus, us *m.* movement
móveo, movi, motum 2. to move; stir
múlier, eris *f.* woman
multíplico, are 1. to multiply
multitúdo, onis *f.* multitude
multum *adv.* very much; greatly; **multo magis** by much the more
multus, a, um *adj.* much; many
mundo, are 1. to cleanse
mundus, a, um *adj.* clean; pure
mundus, i *m.* the world
munus, muneris *n.* gift
mutus, a, um *adj.* dumb
mystérium, ii *n.* mystery

N

nascor, natus *v. dep.* 3. to be born
navis, is *f.* ship; boat
necdum *adv.* and not yet; not yet
néglego (**-ligo**), xi, lectum 3. not to trouble oneself about; slight; neglect
nego, are 1. to deny
negotiátio, onis *f.* business
nemo, néminis *m.* & *f.* no one
neque *adv. and conj.* not; and not; neither
nequíssimus, a, um *adj.* most wicked, most evil
nequítia, æ *f.* wickedness

nervus, i *m.* sinew; nerve
néscio, ivi *or* ii, itum 4. not to know; be ignorant
nihil *or* **níhilum** *or* **nil** *indecl.* nothing
nimis *adv.* too much; exceedingly
nisi *conj.* if not; unless
nix, nivis *f.* snow
noctúrnus, a, um *adj.* nocturnal
nomen, nóminis *n.* name
nondum *adv.* not yet
non-núllus, a, um *adj.* some; several
nosco, novi, notum 3. to begin to know
novi I know (see p. 166)
novíssime *adv.* recently; a short time ago
novíssimus, a, um *adj.* the newest; the latest; the last
novus, a, um *adj.* new
nox, noctis *f.* night
nubes, is *f.* cloud
nudus, a, um *adj.* bare
nullus, a, um *adj.* not any; none
númerus, i *m.* number
nummulárius, ii *m.* money-changer
nunquam *adv.* at no time; never
núptiæ, arum *f. pl.* marriage celebrations; wedding feast
nuptiális, e *adj.* nuptial

O

obédio, ivi *or* ii, itum 4. to obey
óbitus, us *m.* death
obmutésco, tui 3. to be *or* become dumb; to be speechless
obsérvo, are 1. to watch
obsecrátio, onis *f.* supplication; prayer
óbtuli, *Perf. of* **óffero**
obúmbro, are 1. to overshadow
óbviam *adv.* towards; to meet
occído, cidi, cisum 3. to kill
occúpo, are 1. to occupy; to take up (space or time)
occúrro, curri, cursum 3. to meet; attain to
óculus, i *m.* eye
odi, odisse to hate
ódium, ii *n.* hatred; hate
offéndo, di sum 3. to dash against something; stumble
óffero, óbtuli, oblátum, ferre, to bring before; present; offer
oleum, i *n.* oil
olus (*or* **holus**) eris *n.* herb; vegetable
ómega *indecl.* last letter of the Greek aphabet. Hence *fig.* last
omnípotens, entis, *adj.* all-powerful; almighty
omnis, e *adj.* all; every
onus, óneris *n.* burden; cargo
ópera, æ *f.* work; service
operárius, ii *m.* workman
óptimus, a, um *adj.* best; excellent
opus *indecl.* need; necessity
opus, eris, *n.* work
orátio, onis *f.* a set speech; a vocal prayer
originális, e *adj.* original; first
orígo, inis *f.* origin; beginning
orno, are 1. to adorn; to trim
oro, are 1. to pray
os, oris *n.* mouth
os, ossis *n.* bone
ósculor, atus *v. dep.* 1. to kiss
ósculum, i *n.* a kiss
osténdo, tendi, tensum 3. to show; display; disclose
óstium, ii *n.* door

P

pacífico, are 1. to make peace
panis, is *m.* bread; loaf
par, paris *adj.* equal; **Par est** it is fitting; suitable; right
paráclitus, i *m.* a helper; comforter; Paraclete
parábola, æ *f.* a comparison; parable

paradísus, i *m.* paradise

parco, péperci 3. to spare

parens, entis a parent; *in pl.* parents

páreo, ui, paritum 2. to obey

paro, are 1. to prepare; make ready

pars, partis *f.* a part; portion; share

párvulus, a, um *adj.* small; (*as noun* little child)

passer, eris *m.* sparrow

patiéntia, æ *f.* the quality of suffering or enduring; endurance; patience

pássio, onis *f.* suffering; passion

pátior, passus *v. dep.* 3. to suffer; bear with

pauci few

páululum *adv.* a little

pauper, eris *adj.* poor

pavor, oris *m.* fear

pax, pacis *f.* peace

peccátor, oris *m.* sinner

peccátrix, tricis *f.* sinner

peccátum, i *n.* sin

pecúnia, æ *f.* money

penna, æ *f.* a feather on the body of a winged creature; wing

penso, are 1. to weigh; examine; ponder

Pentecóste, es (*Acc.* **-en**) *f.* Pentecost

péperci *Perf. of* **parco**

per *prep.* through; during; by means of, etc.

perámbulo, are 1. to walk about; ramble; prowl around

percútio, cussi, cussum 3. to smite; wound

perdo, perdidi, ditum 3. to lose; destroy

perdúco, xi, ductum 3. to lead or bring to any place

perénnis, e *adj.* everlasting; never-failing

pér-eo, ivi *or* ii, itum 4. to pass away; perish

perfício, feci, fectum 3. to finish; accomplish; perfect

pér-fruor, fructus *v. dep.* 3. to enjoy thoroughly

pergo, perréxi, rectum 3. to go on; proceed

perhíbeo, ui, itum 2. (*with* **testimónium**) to bear witness

perítus, a, um *adj.* experienced in; skilled

permítto, misi, missum 3. to allow; permit

pérsequor, cutus *v. dep.* 3. to follow after; persecute

perspício, spexi, spectum 3. to see clearly; perceive

pertránseo, ivi *or* ii, itum 4. to pass through or by

pertúrbo, are 1. to disturb; trouble

pervérsus, a, um *adj.* wrong; perverse

pes, pedis *m.* foot

petra, æ *f.* stone; rock

pinnáculum, i *n.* pinnacle

pius, a, um *adj.* one who acts according to duty; respectful; kind, affectionate

plaga, æ *f.* stripe; wound

plane *adv.* plainly; clearly; completely

plebs, plebis *f.* people

plenus, a, um *adj.* full; complete

plenitúdo, túdinis *f.* fullness

plorátus, us *m.* weeping; wailing; lamentation

ploro, are 1. to weep aloud; wail; lament

plúrimus, a, um *adj.* very great; very much

plúvia, æ *f.* rain

pomum, i *n.* fruit of any kind

pono, posui, positum 3. to place; put; appoint

porta, æ *f.* gate

porto, are 1. to bear; carry

posse to be able

possíbilis, e *adj.* possible

possídeo, sedi, sessum 2. to have; possess

póstea *adv.* after this *or* that; hereafter; afterwards

postquam *conj.* after that; since

póstulo, are 1. to ask; plead
pósui *Perf. of* **pono**
potens, entis able; powerful; mighty
poténtia, æ *f.* strength; power
potéstas, atis *f.* power; right
pótius *adv.* rather
pótui *Perf. of* **posse**
præbeo, ui, itum 2. to furnish; supply
præcéptum, i *n.* precept; commandment
præcípio, cepi, ceptum 3. to command; charge
prædico, are 1. to preach; proclaim
prædíco, dixi, dictum 3. to foretell;
prælians, antis one fighting; combatant
prælium, ii *n.* a battle; contest
præ-méditor, atus *v. dep.* to think over; deliberate upon
præmium, ii *n.* reward
præparátio, onis *f.* preparation
præses, præsidis ruler; governor
præsens, entis present
præséntia, æ *f.* presence
præsto, iti *and* avi, to stand before; to stand ready to help
præter-eo, ivi *or* ii, itum 4. to pass by; pass away
prándium, ii *n.* breakfast; luncheon
preces, cum *f. pl.* prayers
pretiósus, a, um *adj.* precious; costly
primátus, us *m.* first place; primacy
primórdia, orum *n. pl.* the first beginnings; commencement
primo-génitus, a, um *adj.* first-born; first-begotten
primus, a, um *adj.* first
principátus, us *m.* sovereignty; dominion; principality
princípium, ii *n.* beginning
prius *adv.* before; first; sooner
priúsquam *adv.* before; before that
procédo, cessi, cessum 3. to go forth *or* before; advance; proceed
procónsul, is *m.* proconsul
procul *adv.* at a distance; far off
procúmbo, cubui, cubitum 3. to fall *or* lean forward; fall down
prodígium, ii *n.* wonder
prófero, tuli, latum, ferre to bring forth; produce;
proficíscor, fectus *v. dep.* 3. to set out; depart; go forth
projício, jeci, jectum 3. to throw away
promíssio, onis *f.* promise
própero, are 1. to hasten
prophéta, æ *m.* Prophet
prophétia, æ *f.* prophecy
prophéto, are 1. to prophesy
propítius, a, um *adj.* merciful
próprius, a, um *adj.* one's own
proptérea *adv.* therefore; on that account
protéctor, oris *m.* protector; defender
prótego, texi, tectum 3. to cover over; protect
prótuli *Perf. of* **prófero**
pro-ut *adv.* according as
provídeo, vidi, visum 2. to look after; provide for
próximus, a, um *adj.* next; nearest; neighbour
prudéntia, æ *f.* prudence
puer, púeri *m.* boy; servant
pulcher, chra, chrum *adj.* beautiful; fair
pulchritúdo, dinis *f.* beauty
pulso, are 1. to push; strike; knock
purgo are 1. to cleanse; purify
purpurátus, a, um dyed purple; empurpled
púteus, i *m.* well; pit
puto are 1. to think; to prune

Q

quam, *Acc. of* **quæ** *rel. pron.* whom; which
quam, *adv.* how! **quam admirábilis!** how wonderful
quam *with superlative of adj. or adv.* possible: **quam máximus** the greatest possible
quam *in comparisons* as; than

quandóquidem *conj.* since; seeing that
quadragínta *num.* forty
quæro, quæsívi or ii, quæsitum 3. to seek to learn; inquire
quæso, quæsívi *or* ii, *old form of* **quæro** to pray; beseech
qualis, e *adj.* of what kind
quámdiu *adv.* how long; as long as
quantum *adv.* as much; so much; by how much
quantus, a, um *adj.* how great
quaprópter therefore
quasi *adv.* as if; as it were; just as
quátenus *adv.* so that; in order that
quater *adv. num.* four times
quemádmodum *adv.* in what manner; how
quia *conj.* because
quicúmque, quæcúmque, quodcúmque *pron. rel.* whosoever; whatsoever
quidam, quædam, quoddam *pron. indef.* a certain one; somebody
quidem *adv.* indeed
quingénti, æ a *num.* five hundred
quinquagínta *num.* fifty
quinque *num.* five
quippe *adv. and conj.* surely; certainly; indeed
quo *adv.* whither; wherefore
quómodo *adv.* in what manner; how
quóniam *adv.* since; because; whereas
quoque *conj.* also; too
quotiescúmque *adv.* as often soever as
quotquot *adj. indecl.* as many soever as

R

radix, icis *f.* root
ramus, i *m.* branch
rapax, ácis *adj.* greedy; ravenous
recédo, cessi, cessum 3. to depart
recípio, cepi, ceptum 3. to receive
reconcílio, are 1. to reconcile
recte *adv.* rightly
rector, oris *m.* ruler
reddo, didi, ditum 3. to pay back; render; reward
rédeo, ivi *or* ii, itum 4. to return
rédigo, egi, actum 3. (in potestátem) to bring into subjection
redémptio, ónis *f.* redemption
redémptor, oris *m.* Redeemer
réfero, rétuli, relátum, réferre to bring back; restore
refórmo, are 1. to reform; change
refúgium, ii *n.* refuge
regno, are 1. to reign
regnum, i *n.* kingdom
rego, rexi, rectum 3. to rule; govern
régulus, i *m.* petty king; prince
relínquo, liqui, lictum 3. to leave; forsake
relíquiæ, arum *f. pl.* remnants; remainder
remétior, mensus *v. dep.* to measure back
remíssio, onis *f.* deliverance; forgiveness
remítto, misi, missum 3. to send back; forgive
répleo, plevi, pletum 3. to fill; satisfy
réquies, ei *f.* rest; **in áliquo requiem habére** to rely on anyone
requiésco, evi, etum 3. to rest
requíro, sivi, *or* sii, situm 3. to require
res, rei *f.* thing; matter
rescríbo, scripsi, scriptum 3. to answer in writing a petition or legal question; to copy
resíduus, a, um *adj.* the remaining
resísto, stiti, 3. to resist
respício, spexi, spectum 3. to behold; look upon
respóndeo, di, sum 2. to answer
restítuo, titui, tutum 3. to restore
resúrgo, surréxi, surréctum 3. to rise again

resurrectúrus, a, um *Part. fut. from* **resúrgo**
retíneo, tínui, tentum 3. to keep; retain
retríbuo, ui, utum 3. to give back; restore
retribútio, onis *f.* reward; repayment
retro *adv.* backwards; back
retrórsum back; backwards
revélo, are 1. to uncover; reveal
revértor, versus *v. dep.* to turn back; return
revivísco, vixi 3. to come to life again
rex, regis *m.* king
rigo, are 1. to water; moisten
rogo, are 1. to entreat; ask; pray
Roma, æ *f.* Rome
románus, a, um *adj.* Roman
rubor, oris *m.* shame
rursum *adv.* again

S

Sábbatum, i *n.* Sabbath; week
sacérdos, dotis *m.* priest
sæculum, i *n* age; generation; world
sæpe *adv.* often
sagítta, æ *f.* arrow
saltem *adv.* at least
salus, utis *f.* safety; salvation
salutáris, e *adj.* salutary (as noun) Saviour; salvation
salvus, a, um *adj.* safe; whole
Samaritánus, i *m.* Samaritan
sanctus, a, um *adj.* holy
sanguis, guinis *m.* blood
sano, are 1. to heal; cure
sápiens, éntis *adj.* wise
sapiéntia, æ *f.* wisdom
satum, i *n.* a measure of corn; (*in pl.*) crops; standing corn
satúritas, atis *f.* fullness; repletion
sáturo, are 1. to satisfy
scándulum, i *n.* stumbling block; cause of offence
scapulæ, arum *f. pl.* shoulders
sciéntia, æ *f.* knowledge
scio, ivi *or* ii, itum 4. to know
scriba, æ *m.* scribe; clerk
scribo, scripsi; scriptum 3. to write
scutum, i *n.* shield
secédo, cessi, cessum 3. to go aside; retire; depart
secréto *adv.* privately
sector, atus *v. dep.* 1. to follow eagerly after
secúndo *adv.* secondly; in second place
secúndum *prep.* following after; according to
secúndus, a, um *adj.* second
secus *adv.* near; by; at
sedítio, onis *f.* sedition
sedúco, xi, ctum 3. to lead astray; seduce
semen, séminis *n.* seed
seméntis, is *f.* seed
sémino, are 1. to sow
semi-vivus, a, um *adj.* half-dead
semper *adv.* always
senex, senis *adj.* old; aged
séntio, sensi, sensum 4. to discern by the senses; feel, think
seórsum *adv.* apart
séptíes *adv. num.* seven times
sepúlcrum, i *n.* sepulchre
sepúltus, a, um buried
sequor, secútus *v. dep.* 3. to follow
sermo, onis *m.* word; saying
sero, sevi, satum 3. to sow
sérvio, ivi *or* ii, itum 4. to serve; worship
servus, i *m.* slave; servant
si *conj.* if
sic *adv.* thus; so
siccus, a, um *adj.* dried up
sicut *adv.* like; as
significátio, onis *f.* meaning
signífico, are 1. to signify; to make known; mean
signum, i *n.* sign

símilis, e *adj.* like; similar

simíliter *adv.* likewise; in like manner

simul *adv.* together; at the same time

sinápi, is *n.* mustard

sine *prep.* without

sínguli, æ, *adj.* each single one; one by one

sino, sivi, situm 3. to allow; let alone

sinus, us *m.* bosom

sítio, ivi *or* ii, itum 4. to thirst; be thirsty

sive *conj.* or; or if; whether

sociétas, atis *f.* fellowship

sócius, ii *m.* fellow; partner

sol, solis *m.* sun

sólido, are 1. to make firm; strengthen; establish

solitúdo, dinis *f.* lonely place; wilderness; solitude

sollicitúdo, dinis *f.* care; anxiety

sollícite *adv.* earnestly; diligently

solus, a, um *adj.* alone

somnus, i *m.* sleep

sónitus, us *m.* sound

sors, sortis *f.* lot; share

spelúnca, æ *f.* cave

sperno, sprevi 3. to despise; reject

spero, are 1. to hope

spina, æ *f.* thorn

spiritális, e *adj.* spiritual

spirituália, orum *n. pl.* spirit-beings

spíritus, us *m.* wind; breath; spirit

spléndidus, a, um *adj.* bright; shining; glittering

sponsa, æ *f.* bride

sponsus, i *m.* bridegroom

spumo, are 1. to foam

stabulárius, ii *m.* innkeeper

stábulum, i *n.* inn

statim *adv.* immediately; forthwith

státuo, ui, utum 3. to place; **statúere societátem** to make an alliance

stella, æ *f.* star

sterno, stravi, stratum 3. to spread; arrange (*with* **ásinum**: to saddle)

steti *Perf. of* **sto** to stand; stand still

stola, æ, *f.* robe.

strídeo, di 2. to make any harsh grating noise; gnash

stridor, oris *m.* gnashing

strues, is *f.* pile; heap

subjício, jeci, jectum 3. to subdue; subject to

sub-minístro, are 1. to supply

substántia, æ *f.* substance

subter-fúgio, fugi 3. to avoid; shun

succéndo, di censum 3. to burn

succíngo, cinxi, ctum 3. to gird

succrésco, 3. to grow over

suffício, feci, fectum 3. to suffice; be sufficient

suffóco, are 1. to choke

sumo, sumpsi, sumptum 3. to take

summus, a, um *adj.* highest; chief; supreme

super-érogo, are 1. to spend in addition

super-exténdo, di, tum 3. to stretch over; cover

supérius higher; above

supérnus, a, un *adj.* celestial; supernal

súpero, are 1. to overcome

supérus, a, um *adj.* that is above; upper; higher

super-vénio, veni, ventum 4. to come on; arrive

surdus, a, um *adj.* deaf

surgo, surréxi, surréctum 3. to rise; arise

suscéptor, oris *n.* one who upholds

suscípio, cepi, ceptum 3. to take; receive; support

sustíneo, nui, tentum 2. to bear; endure; sustain

T

tabernáculum, i *n.* tent
tábula, æ *f.* tablet
táceo, tacui, tacitum 2. to be silent
tamen *adv.* nevertheless; notwithstanding
tango, tétigi, tactum 3. to touch
tantus, a, um *adj.* so great
tardo, are 1. to tarry; delay
taurus, i *m.* bull
telum, i *n.* a missile weapon
templum, i *n.* temple
temporális, e *adj.* temporal
tempus, oris *n.* time; season
tendo, teténdi, tensum *and* tentum 3. to direct one's course
ténebræ, arum *f. pl.* darkness
téneo, ténui, tentum 2. to hold; seize; take
tentátio, onis *f.* temptation
tentátor, oris *m.* tempter
tento, are 1. to tempt; attempt; prove
ter *adv. num.* three times
térgeo, tersi, tersum 2. to wipe; dry
tergum, i *n.* back
términus, i *m.* limit; end
terra, æ *f.* earth; land
terræ-motus earthquake
terréri *Passive of* **térreo** to be terrified
terror, óris *m.* terror
testíficor, atus *v. dep.* 1. to testify
testimónium, ii *n.* testimony; witness
testis, is witness
tétigi *Perf. of* **tango**
teter, tetra, tetrum *adj.* hideous
thronus, i *m.* seat; throne
tímeo, tímui, 2. to fear; be afraid
timor, oris *m.* fear
tollo, sústuli sublátum 3. to carry; bear
tot *adj. indecl.* so many
totus, a, um (*Gen.* **ius**) whole
trabs, trabis *f.* beam
trado, trádidi, tráditum 3. to betray
traho, traxi, tractum 3. to draw; drag
tráns-eo, ivi *or* ii, itum 4. to cross over
transfíguro, are 1. to transform; transfigure
tránstuli *Perf. of* **tránsfero** to transfer
tribulátio, onis *f.* distress; tribulation
tríbulus, i *m.* thistle
tríbuo, ui, itum 3. to give; bestow
tribus, us *f.* tribe
triénnium, ii *n.* space of three days
Trínitas, atis *f.* Trinity
tríticum, i *n.* wheat
tritúra, æ *f.* threshing
tuba, æ *f.* trumpet
túmulus, i *m.* mound; grave
tunc *adv.* then
turba, æ *f.* crowd

U

ubi *adv.* where; when
ubicúmque *adv.* wherever
ullus, a, um *adj.* (*Gen.* **ullíus**) any
ululátus, us *m.* wailing
umbra, æ *f.* shadow; shade
unde *adv.* whence
ungo, unxi, unctum 3. to anoint
unguéntum, i *n.* precious ointment; perfume
Unigénitus, i only-begotten
únitas, atis *f.* unity
univérsus, a, um *adj.* whole; all
unus, a, um (*Gen.* **uníus**) *adj.* one
unus-quisque, una-quæque, unum-quodque *adj.* each
urbs, urbis *f.* city
usque *adv.* as far as; until
ut *conj w. Indic.* when; as; *w. Subj.* that; so that; in order that
uterque, utraque utrumque. (*Gen.* **utriúsque**) both one and the other
útilis, e *adj.* useful; profitable
útique *adv.* surely; certainly
uva, æ *f* grape; bunch of grapes
uxor, oris *f.* wife

V

vaco, are 1. to be empty; to have leisure
vácuus, a, um *adj*. empty; void
vade! Go
valde *adv*. greatly; very much
váleo, ui, itum 2. to be strong; to be able
válidus, a, um *adj*. strong
vas, vasis *n*. vessel
vates, is, a prophet! prophetess
vatícinor, atus *v. dep*. 1. to foretell; prophesy
veheménter *adv*. greatly; mightily
velóciter *adv*. quickly; swiftly
velut *adv*. just as; as it were; as if
vendo, didi, ditum 3. to sell
véneo, ivi *or* ii, itum 4. to be for sale; to be sold
venéficus, i *m*. sorcerer
véneror, atus *v. dep*. 1. to venerate; worship
vénio, veni, ventum 4. to come
venor, atus *v. dep*. 1. to hunt
ventus, i *m*. wind
vepres, is *m*. brier; bramble
verax, acis *adj*. true
verbum, i *n*. word; verb; the Word
véritas, atis *f*. truth
vero, *conj*. but; truly
verúmtamen *adv*. nevertheless
véspere evening
vestiméntum, i *n*. clothing; garment
véstio, ivi *or* ii, itum 4. to clothe
vestis, is *f*. garment; vesture
vetus, véteris *adj*. old
via, æ *f*. way; road
víctima, æ *f*. victim
vídeo, vidi, visum 2. to see (*in Pass*. to seem)
vígilo, are 1. to watch; keep watch
villa, æ *f*. farm
vindémia, æ *f*. vintage
vindémio, are 1. to gather grapes
vínea, æ *f*. vine; vineyard
vinum, i *n*. wine
vir, viri *m*. man; husband
virga, æ *f*. rod; staff
virgo, ginis *f*. maiden; virgin
virtus, tútis *f*. strength; virtue; deed of valour
vis, *f*. force
visíbilis, e *adj*. visible
vísio, ónis *f*. vision; appearance
vísito, are 1. to visit
visus, a, um *Part. Perf. from* **vídeo**
vita, æ *f*. life
vitális, e *adj*. of *or* belonging to life; vital
vítium, ii *n*. fault; vice
vito, are 1. to avoid
vivo, vixi, victum 3. to live
voco, are 1. to call; invite
volo, are 1. to fly
volo, vólui. velle to be willing
vólucris, is *f*. bird
volúntas, tatis *f*. will
volúptas, tatis *f*. pleasure
volúto, are 1. to roll about
votum, i *n*. vow; wish
vox, vocis *f*. voice; sound
vulnus, vúlneris *n*. wound